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CHRISTS CORONATION OR,

The *Covenant*, renewed with the *Causes* thereof and Manner of GOING about it, with some *Notes* of the *Prefaces*, *Lectures*, and *Sermons*, before and After the Solemn *Action*, *June 28. 1719.* at *Black-bill*.

By *John Adamson*, Minister, of the new Testament.

Is. 24. 3. 4. 5. The *Earth*, also is defiled under the *Inhabitants* thereof, because they have transgressed the *Laws*, changed the *Ordinance*, and broken the *Everlasting Covenant*. *Ezek.* 17. 15. Shall he escape, that doth such things. shall he break my *Covenant* and be delivered. *Neb.* 9. 34. Neither have we our *Kings*, our *Princes*, *Priests* or *Fathers*, kept thy *Law* for they have not served thee in this *Kingdom* in thy great *Goodness* and for the good *Land* which thou gavest to our *Fathers* behold we are *Servants* in it. And because of all this we Make a sure *Covenant*. *Can.* 3. 11. Go forth O ye *Daughters* of *Zion*, and behold King *Solomon*, with the *Crown* wherewith his *Mother*, Crowned him in the *Day* of his *Esposals* and in the *Day* of the *Gladness* of his *Heart*.

Printed in the Year. 1720.



T O T H E

R E A D E R.

I F thou be One sensible that thou hast broken thy Covenant with GOD, and are not amind to renew it; I am not coveting thy Favour, neither fears thy Feud: For as thou esteemed thy Covenant with GOD little worth, so do I thy Praise or Reproach; 'tis not to please but to convince that I put these Sheets into thy Hand: Yea, and to rebuke thee sharply, That thou may come, if possible, to be found in the Faith, and to make up the breach betwixt GOD and You; and I give it here under my Hand, if GOD and you were once agreed, your Controversy and mine is at an end, *Jer. L. 4, 5.* Secondly If thou be a Reader that art for worldly Pomp and Grandour, and despises to be so meanly imployed in a Work that the Country will make a Fool of thee for, I look for no Comendation at thy Hand,

who am a poor Bodie weeping before a departing Ark, a departing G O D, and a departing Glory: When a proud carnally minded *Michal* despised King *David* in her Heart, even when dancing & rejoicing before the Ark of the G O D of *Israel*, and the Glory, and mocking said, How Glorious was the King of *Israel* to Day, shamefully acting like one of the vain Fellows? All that I shall say to such is, 1. If this lamenting after a departing Ark, a departing G O D, and a departing Glory, be to be vile, I shall be yet more vile. 2dly, It is not praise that I am seeking from thee, but to convince thee of thy Folly; that can be content with the Mantle without the G O D of *Elijah*, and with the Name of a Christian without Christ. 3dly, Not many wise Men after the Flesh, not many Mighty hath G O D chosen, but he hath chosen the Poor, the Base, and the Things that are despised. 4thly, If thou be a Reader that hath a personal Pick at me because thou thinkest I imitat *Micajah* and never Prophecies good of thee, I shall say this to thee in the first Place, thou puts thy self in *Ahab's* Place and he was none of the best of Men. 2dly, Leave thou these Graceless Ways of thine, and I give it here under my Hand I shall ever thenceforth speak good of thee and 3dly, If such an one as thou should speak good of me I would look upon it as my reproach.

Fourthly, If thou be a Reader that despises

up about CHRIST's Glorious Reigning as King in *Scotland* I have this to say to you, it is not Commendations from such as you that we want. But 2dly, We would convince you that he will Reign in it whether ye will or not. 3dly, That it will be sad for such as you that he Reigns : *These mine Enemies that would not that I should Reign over them, bring them hither and slay them before me.* And, 4thly, The very shouts of these at CHRIST's Coronation-Day on Earth, when his People sets the Crown on his Head, as these *Hosannas* to the Son of *David* gives a Knel to thy Heart now ; so the more the *Hosannas* are raised, & the oftner they are repeated thy agony shall increase the more, *Rev. 19.* And again, they said *Hallelujah*, and the Smoke of her Torment ascended up for ever. 5thly. I beg of thee, submit to CHRIST as King and alone Head of his Church in *Scotland*; and I give it under my Hand thou and I shall agree better than ever we did.

Fifthly, If thou be a Reader that despises this Work, because I put no more in it than is in the Bible; I answer, I am none of these Young Men that come to CHRIST, so puffed up, I have kepted all the Ten Commands from my Youth : What lack I yet? Lord I want work give me something else to do? but I advise thee if there be any Thing in thy Covenant that is not in the Bible, scrape it out in Time, for fear of a word that is in the Bible. *Rev:*

18. If any Man add, God shall add to him all the Plagues in this Book, and if any Man take away ought; God shall scrape his Name out of the Book of Life; it is kittle standing before that cannon Mouth. 3. I will tell you there is as much written in the Bible as will hold your Hand in use all your Days, and ye will never get it done without better help than your self. I advise you as a friend spend the Time, ye gooke away seeking more work In seeking more Strength, and tell me at the day of Judgement which way the time was best spent. *Sixthly*, Art thou a Wordly Person, that thinkest all ill spent that is wared this way, I am sure, If thou be so Careful as to sicker the World for thy Portion to thy self why art thou offended that the People of GOD should be at pains to secure the Lord to be their Portion.

Seventhly, art thou a Reader, that is a broken Hearted Person to see Christ, his Ark, and the Glory departing, and would fain do all you can to constrain him to abide with us, I do not look for so many Censures as Tears from thee, but this I will say I am a Man more sensible of my weakness and Insuficiency for going about such a weighty Work than thou can be; especially having so little help of Man, Encouragement, or convenience.

2dly. That it is not so much great parts and gifts as Heart-honestie and sincerite &c.

What were the Causes that moved us to go about

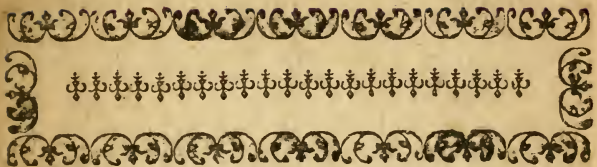
about this Work, I referr you to the causes of the Fast, the Fast Days work and other places; and I hope the poor mourners for the departing of the Ark, will be glad of directions how to bring it back, and the sensibly lost Soul will be glad to see how to go, and seek the Lord their God in whom alone, lyes their happines; & the Soul that is afraid that it be not able to stand out, in Time of tryal, to be admonished what are the trying Times, what sort of tryals they may meet with? what Discoveries will then be made, and to be direct how to stand in the Day of evil, cover my infirmity with the Mantle of Charity where thou findest weakness, and pray for me, for I have done nothing amiss wilfully and when thou findest God's mind, give GOD the glory who out of the mouth of babes can perfite Praise and restrain the Wrath of the Enemy; our great Design is to get Christ to abide with us, and a People engaged to him in an everlasting Covenant, never to be forgotten, and that it may have this effect on the heart of the Reader is the Prayer of.

Yours in the Work of the Gospel.

John Adamson,

Handwritten text in Arabic script, likely a manuscript or letter. The text is dense and covers most of the page. It appears to be a formal document, possibly a decree or a legal record, given the use of certain phrases and the structured layout. The script is in a traditional style, with clear lettering and some decorative elements. The text is written in dark ink on aged, slightly yellowed paper.

Handwritten text at the bottom left of the page, possibly a signature or a date. It is written in the same Arabic script as the main body of the text.



THE EPISTLE DEDICATORY.

I Dedicate this Book to all these into whose Hands by Divine Providence it shall come, and that with great Grief and Sorrow of Heart, and that because Jesus Christ is rejected in his Kingly Office. Our Covenant with him, which was our Oath of Allegiance violated, Christ Dethroning Oaths taken in the Room thereof, the poor People oppressed and broken in Judgement, because they willingly walk after the Commandment, one Part (and that the greatest part too) of the Ministers be-
a come

come Base and Contemptible in the Eyes of all that fear God, because they have violated the Covenant of of *Levi*, and are Partial in God's Law: The other Part, which the feuer Part of the Ministers, who make it their Study to be Honest in an ill Time, and to be Faithfull to God, and the Souls of his People, crying aloud, and not sparing, shewing God's People their Transgressions, these are made the Song of the *DRUNKARD* the butt of the Malice of Time-servers, and to these wofull People that are at ease in *Zion*, when these with Tears and broken Spirits are crying for God's sake, be not Stiff-necked like your Fathers, who rebelled against the Lord, and therefore his Fierce Wrath came upon them. but yeild your selves to the Lord, in stead of hearkning to them they laugh them to scorn. And also, because some of the Honest hearted Godly, are guilty of failings, seeing Honest hearted Ministers in straits, turn too homely with them and not observing the Divine Authority wherewith they are cloathed, and the Power given them to edify, and forsaking up Contraversies, and carrying on Reconciliation betwixt God and the People, and betwixt the People among themselves, they will be offended, if we be not at Variance with all these; with whom they are at Variance, in stead of seeking to be reconciled one with another, And above all, oppressed

oppressed with a Number of Pharasacal Persons pretending to Reformation and strictness opposing Reformation; so that as Jannes and Jambres withstood *Moses*, so do these Men resist the Truth, so that we that are for compleat and uniform Religion, may say with the Great Apostle, *Our Flesh bath no rest*, without from the Prophane are Fightings, and within from the Godly, the Unskilfull new beginners, the Daughters of *Jerusalem* are fears, lest they provoke Christ to depart, and take away Faithfull Ministers with him, and what shall we say, who can number our Sins? and the Judgements lying on, because of them GOD Pity and Pardon.

Therefore, I Dedicat this Book First to *Scotland, England, and Ireland*, that they may have an account of our renewing our Covenant with God, and that it is all their Duties and Interests, as well as ours, for they all once entered into Covenant with GOD, but now have perfideously broken it, that they may remember from whence they are fallen and repent, otherways if God be to be believed, and his Word the very Truth, there shall either a Sword, or some Plague of GOD come upon these Lands, to avenge the Quarrel of his Covenant: For GOD hath smotethat King that made this Covenant with GOD, and brack it; that he had no Heirs of his Body to succeed him in the Throne, as he did with *Eliz*, 1 Sam. II. 30.

I said that the House of Eli should walk before me for ever, but now be it far from me, for these that Honour me I will Honour, and they that despise me, shall be lightly esteemed. For behold the Days come, that I will cut off thine Arm, and the Arm of thy Father's House: And if you have seen God Smite the King the Head, do you think he will stand in aw to smite the People the Bodie, no, tho' the Lord bear Long with these sinfull Lands, yet he Laugheth at them, because he seeth their Day is coming, and this he doeth untill they fill up the Measure of their Fathers Iniquity, and then will take them away as he seeth meet: And alas! how fast is the Measure of their Iniquities filling up. 1st As Sodom, Pride and fulness of Bread, abundance of Idleness, neither minding the Poor and Needie Witneses of Christ, with abominable Adulteries, Fornications unlawful Lusts in some Places, this says a Shower of the Fire of Indignation, is coming down on the People of his Curse. 2^{dly}, What Perjuries and Breach of, yea Abjuring of Covenant with God, Swearing and Fore-Swearing, like Perjured Zedekiah, Ezek. 17. Surely my Oath which he hath broken, and my Covenant which he hath despised, it will I recompence on his own Head, and I will spread my Net over him, and he shall be taken in my Snare, and I will bring him down. 3. Malice at Godliness, and Faithful Ministers, and Professors

as *Ahab*, against the Faithful Prophet *Micajah*, saith he, 'tis true, we may get God's Mind from him, but it's all on I hate him because he never Prophesieth good of me, he prefers God before me, and that I dow not abide; might not the Lown Prophecie good of me, whether God bad him or not, the end of all this is the malicious King fell at *Ramoth Gilead*, and like the malicious *Jews*, of whom it's said *Pilat* knew that for envy they had delivered him, and what came of it, the *Romans* came and took away both their Place and Nation, the foolish Polititians, and Time-serving Ministers, of this Time, thinks, if they were quiet of Field Ministers and Covenanters, it would be well with the Nation, but are deceived, for if these were away the Pillars would be removed, and the House clap together about their Ears: Examples of this Malice are to be seen in *Perth Rutherglen* and *Glasgow*, Imprisoning Ministers, Banishing the Gospel, stoping defences of Reformation, like *Edom*, wherein the Lord threatneth, *Obed. 10.* for thy Violence against thy Brother *Jacob's* Shame shall cover thee; and thou shalt be cut off. 4. *Luke*-warmness and indifference in the Matters of God for which the Lord threatneth to spew a People out of his Mouth: O proud Superstitious *England*, except thou repent and reform, God will bring thee down O *Scotland*, partakers with them in Sin; how canst

canst thou expect but thou shalt be partakers of their Plagues also, shall *Ireland* escape no : We may before hand take up that Lamentation, *Alas ! who can live when God doeth these Things.*

2dly, To the Noble and Religious Lady, *JEAN Lady Ruthven of Freeland* : Madam, I would have you to know that I am contending fore for the Glorious Work of Reformation, which by the Mercy of God, and long and fore contendings, of the new Glorified Saints, we had attained to, in the Year 1642, and adhered to by your self, and that Noble Family upon the account of which, they suffered much in the Late Persecution, and sheltered that worthie and able Preacher of the everlasting Gospel, Mr. *Robert Anderson* during that Time, hoping that your Ladyship will continue stedfast in the Work of the Lord, in this shaking Time, having more Understanding than some pretended teachers, because you meditate upon, and delight in God's Testimonies ; Madam, My Prayer to God for you is, that a full Reward be given to you from that God, under whose Wings you are come for to Trust, for your Ladyships Favours towards me ever since I was a Preacher of the everlasting Gospel, especially for comforting me when I was in Bonds for Christ : I beg of your Ladyship, you may continue constantly wrestling with God for a reviving to the dead

dead Work of Christ, and for me weeping sore about the Grave of his Buried Interest, and doing all I can to roll away the Stone, and few to help, I could not forget your Ladyship, having the Honour and Happiness to be brought up in your Ladyships Bounds, and having the example of that Noble and Religious Family, which examples of Godly great Persons have great Influence upon Inferiours. The Merciful Lord give us many such good examples, and exceedingly Bless these that are such, for now alas! they are few, yea very few.

3dly, To these that are bewitched besotted Sleepers, and newtralis in this fatal Day of the removal of pure Ordinances, and overthrow of the hail Work of God dancing to the Pipe of these swearing Apostat guides, who have a cunning Art of changing the Spring, and fitting their Musick to the Fashions of the Times, and sluggish, or merry Dispositions of the People, I would have you to lay this one Thing to Heart, that tho' you be taken in a dead Lethargy, and gratifying the Worldly & Fleishly Appetit, yet all the People of God in the poor ruined Church of *Scotland* are not sleeping, little of that in some of their Minds: God's poor Warriour *Uriah's*, are saying, shall I take rest in my House, and find Pleasure while *Israel*, and the Ark of God abideth in the Camp, and are Tugging very hard to keep a de-

departing Christ, and his Ark, yea are swearing poor Things (Lord think on them and all their Afflictions) that they will not come into their House, nor rest in their Bed, untill they find a Place of Habitation, for the Mighty God of *Jacob*, these will rather bestow part of their Rayment, and necessary Food, upon the maintaining a Faithfull Gospel Ministry, then want the Ordinances of Life, when many Rich having their Eyes standing out with Fat, are debouſhing away great Treasures upon unlawful Games, and Lusts, forgetting God, and poor *Lazarus* I would have you resolve me in this, do you indeed think that God will not venture to take you through hand for these things? because you are great Men, and rich Men, or will he not rather handle you to purpose for the abuse of your Riches, whither was it to maintain Whores, and Game and Debauch, and abuse the Creature? that GOD gave you these Riches, or was it not rather for the Maintainance of the Purity of Gospel Ordinances, and say, *Gentlemen what will be your thoughts of this at Death? what way will you then think your Riches would have been best spent?* I have yet a Word to say to you, and that is the Troubles you now see upon the People of GOD are a sad and sure forerunner of great Calamity coming upon you, for now the Time is come, that Judgement must begin at the House of GOD, and if it

First begin at us Lord, what shall the end be of them that obey not the Gospel? you now rejoyce and are at ease, when we weep and are sorrowfull, but these that are dung in the Afternoon will Weep asfore, as those that are dung in the Forenoon I can assure you. Alas! who can live when God doeth these Things, for I think the Bulk of this Generation shall slip securely to Hell for Company.

4thly, To the Presbytry of *Perth*, where I began first, to Preach the everlasting Gospel. O! that writting with Blood would make you face about to the Work of Reformation, that you know as well as I do, you have deserted, it should not stick here. I challenge your Consciences, have you done nothing against God these Eight Years? have you done nothing against the Work of Reformation? whither hath in tint or win amongst your Hands? whither was it for a step forward in Reformation? or for a step backward in Apostasie? that you took up such an hatred at me, that I could not stay amongst you, whither have you down right or wrong in imbracing these Innovations? of Oaths and Presentations, and keeping the Watch Towers dumb in such a hubub of noise in this Kingdom? neither telling the People the Hazard, Sin, Duty, or Danger of this Day: If you have done nothing wrong

in all this, then tell me I pray, have you come to change your Thoughts, for you was once in a day in another Mind, when you said, yea I heard one of you whom I can name declare in one of the Pulpits of *Perth*, that all these Things were Iniquity established by Law, if so why do you defend Iniquity? and profess Iniquity? of sort of Work indeed for Gospel Ministers! again, pray why do you not shew the agreement? and harmony of these Things, with the Word of God, Confession of Faith and Covenants? and why do ye return no Answer to my Writtings published? proving these to be hainous Sins, yea Rebellion against the Light! Pray Answer all these if you can with a clean Conscience? and if not, shew us how it comes to pass that ye are Masters in *Israel*, and knows not how to do these Things. 2^{dly}, If these be Sins pray why do you not Confess and Forsake them? or else shew us that God hath changed the Ordinances, and given you a new Bible, quite contrary to the Bible that we have, that he will not Honour us that are descenders, to get a sight of! telling you that he will Pardon your Sins, tho' you neither confess nor forsake them. 3^{dly}, If you say they are but small sins, I Answer, then we have all we are seeking; away with Sin as Sin, be it small or great you are guilty. 2. I would have you to inform me what are these little Sins spoken of

of in the Bible, that God will forgive without Repentance? I want to see the Book, Chapter and Verse, where there is such a Promise? and if you hope without a Promise, believe me, there will be a downcome, for you are building without a Foundation, and laying the weight of Salvation upon a *non ens*, that hath no being, but in your deluded Imagination. 3. Let you and me Reason a little together, about these Sins which you call small sins, the first of which is the Oath if ye call that a small Sin, then I Answer that you are odd sort of Ministers, Philosophers and Reasoners! And I shall put your Argument in Figure and Mood, and it runs thus,

These Sins which are against our known Principals, and involves us into Perjury, and Breach of Covenant with GOD are small Sins:

But the Oath of Abjuration is against our known Principals, and involves us in Perjury, and Breach of Covenant with GOD:

Ergo, The Oath of Abjuration is a small Sin:

Now that this must be the way of your new found out Method of arguing is write as clear as it were with a Sun Beam, and is proven by your Subscribing with your Hands to the Union Parliament, that in case the

Union were concluded, this Abjuration Oath, current then in *England*, should never be imposed on the Subjects of *Scotland*, it being contrary to your known Principals and the Covenant, and the same Subscription by the Moderator is to be seen sent up to the Queen, before the Imposing of the Oath, Gentlemen if you be turned so benumb, by Drinking down so many of the Bishops of *Englands* Oaths Sauced with their Intoxicating Wine, that you misken your own Hand writs, then both you are to be p ied, and the People that are led by such benumb, besotted Men! but if you have so much light either of Religion or Reason, as to read your own Hand write, Subscribing the Oath to be Perjury, and then in a little Swearing that Oath, then say plainly, for you and all the World cannot deny it! that ye are perjured over the Belly of Light, and Persons proven perjured! for the chief, if not the only thing, that proves Persons perjured, is their own Hand write, when they Swear one Thing, and then their own Hand write is presently brought, to prove the contrary, this is plainly your case, God pity you and the People deluded by you! hold up your Face now, if you have the impudent Fore-head of the Whore! and either tell us, you are not Perjured nor proven perjured! or that perjury is a little Sin, and
 alas!

alas ! our Answer is too ready ! you are Lyars ! and just now provenperjured Lyars ! and neither God, nor Man, believeth either your word or Oath ?

2dly, Is that a little Sin which overthroweth that great and fundamental Article of Faith that Jesus Christ is the alone King, Head and Lawgiver of his Church ? and takes in with him other Heads and Lawgivers, such as Popes and Kings of the Earth ; If you deny that ye do so we prove it, that neither your Oaths nor your Patronages are from Christ and it runs thus.

These Oaths and Presentations are either from Christ the alone Head and Lawgiver of his Church, and by accepting them we submit to Christs Laws as such, or else they are from some Earthly Power State or King, and being so we have rejected Christ from being the alone King and Lawgiver of his Church, and so lost one of the Fundamental Articles of our Faith.

But not from Christ, therefore from some earthly Power and so a chief Article of the Faith is gone.

And this we prove, thus if these Oaths and Patronages be the Laws of Christ, then they are insert in the Bible the Register of his Law, which is said *Psal.* 19. to be perfect but I defy all the World to let me see, either of these among all God's Laws ? from
the

the beginning of *Genesis* to the end of the Revelation? where these Laws are set down word by word: or yet can be gathered by necessary consequence, then ye have rejected Christ, and lost an Article of the Faith: But on the other Hand they are devised and imposed by Man, and are found written in the Laws of the realm, therefore you have taken in others to be Kings and Companions with Christ, and have lost that Article of the Faith, God pitie them that have to do with the like of you!

3. Is that a small Sin? that Subjects you to the Bishops of *England*, and that Chyrarchy abjured in both National and Solem League, who are these that Domineers and Commands you, to Swear such Oaths, and accept of Patrons? is it not the Bishops of *England*? and that under the highest Penalties! And who is it that subjects and obeys, is it not you for securing of the *English* Abjured Chirarchy? and to secure Steepends to your selves! I ask then whether are you extirpating Prelats, according to your Oaths? or are you governed by them? Do not think that all that behold you are deprived, both of the use of Religion and Reason, and knows not your Knavery, or are you like the Foolish Fish hiding only its Head in the Mudd, thinking no Body sees it! no you may hide your own Heads in the Mudd of

of filthy Lucer? and among senseless, and Suffistical Reasonings! but both God and his People sees your abominable Wickedness, and that you shall find to your coast on Day.

Thirdly, If you say, if ye had not yielded, the Church of God had been ruined; I Answer, this may make Children and Idiots Laugh at you! but neither God nor Man believeth you! for 1st by yielding, ye did effectually ruine the Church, it is just as Eve should have said, the Serpent would have ruined me if I had not yielded! and broken God's Commands; and as if ye should say, the Fish should have been killed if she had holden out of the Net, for I told some of you, that now if you were taken, ye would be more Foolish, if ye should step into these Impositions then the Beasts, for in vain is the Snare spread in the sight of any Bird. 2. By yielding, you declared ye believed not a Word that God hath said! promising that if the Righteous Man hold on his Way, and keep clean Hands, he shall wax stronger and stronger. 3. Horrid unbelief that God was not able to defend his Church, when Man was against it, 4. That God had need of your Sin to help him, O horrid blasphemy! Can any Man be so besot as to think, a good end justifies an evil Action! or to do evil that good may come of it.

Fourthly,

Fourthly, If you say, that you will stop in Sin and not go the hail length; I Answer, 1st, it is as if a mad Man should leap from the top of the Steeple, and say he was not such a Fool as to brain himself! he would make a stop ere he came to the bottom, its thought now, you will be at the very bottom before you stop, and that there will be no ho, nor hold again in this side of the white Surplice, for it is true that ye have Sworn to it freely heartily, willingly, and that the 1st time they think fit to give you the offer of it, you will imbrace it, as heartily, freely, willingly, as ever you sware to it. 2^d, You say contrary to the word of God! who saith of such as you, *Evil Men and Seducers wax worse and worse, deceiving and being deceived, we believe God better than you.*

Fifthly, If you object, you will suffer before you proceed any further, we Answer, by what you have suffered, we guess at what you will suffer! what! you Sufferers you look liker backsliding Persecuters, if you have run with the Foot-men, and they have wearied you, what will you do in the swelings of *Jordan*? Others are suffering in part already, but all ill is good in first with you: I shall leave room for Sovereign Grace, but if any of you stop in Sin or suffer for Christ either, ye will meet with *Soul's*
Mercy

Mercy when posting from God, and overthrowing his Work.

It was needful for me thus to deal freely, and faithfully with you, seeing your own Souls, and the work of God is lying at the Stake, and seeing you have been among the first in putting away King Jesus, so be not the last in bringing him back, and tho' ye love Darknes rather than Light because your Deeds are Evil! however accept of this Glimphs of Light I send you, as a futable Present, and friendly Complement, that you may see how near the brink of the Pit you are, and turn in Time, before you fall into it, for out of it there is no Redemption: But there are three Things to put away before ye get good of this Warning, and that is Pride, Covetousness, and Hatred at me for discovering you, otherways ye will get no more good of it, then *Judas* did of Christ Preaching, having all the Three Reigning in his Heart; it is not for naught that this hath come to your Hands, and that you will know when you are standing before Christ's great white Throne giving an account of your Stewardship, for believe it there are other sort of Matters before your Hands, then always to sit in your warm Nests and take the other steps of Apostasie to preserve a fat benefice!

5. To you that are the Jurants, who
first

first made the breach in the Church: I desire you to lay to Heart, that you are the more guiltie, for when you ~~saw~~ the Assembly divided, the one half for it, and the other against it, and that the Non-Jurants could not take it, without manifest Violation of their Consciences, to refuse it, and so the Church of God had been keepeed whole and your Brethren not offended, but I had forgot you had one weightier Reason that down weighted both these, and that was your Steepends would have been Violated, and this Reason was ay the stronger, the greater that the Steepends were, and the more of the fear of Man, and the less of the fear of GOD, and of the care of his Church, of the Souls of his People, and of the coming Generation that was in your Hearts! now all these Considerations joined together, down weights the Ballance, and so you laid hold on the Church of God and Rent it to pieces: Good were it for you that that there were not a Judgment to come. 2, I would have you lay your Oaths, and present Practices to the Word of GOD, and the Confession of Faith Covenants, National and Solemn, and the Practices of the then Laborious Reformers: And then if ye be not as Blind as Moles ye will see that there is as great a difference betwixt these as betwixt Light and Darknes, and if these Righteous Reformers

Reformers were scarcely Saved, where shall such unrighteous Appostats as you appear? and yet you will make such a noise against Persons for Renting of a Church, if you speak of profane Persons, and unsound Heriticks, they may answer you, what can this mean that Satan is now Reproving Sin: but if you speak this of the Godly, who are the true Church, that they are Renters of the Church then we have our Answer readie, you are like the rude Souldiers; assisting at the Murder of the Son of GOD, when thy saw Christ's Garment had no seam, every one thinking if it were rent they would get little good of a Part of it; if they got it not altogether, each an out of Covetousness cried, let us not rent it, each one hoping to get it all to themselves: your strief is not for fear of the loss of Reformation, but for fear you get not spoil enough at the overthrows thereof, this was not the way used by the Reformers: but to every thing there is a Time and a Season, then was the Time to build the House of GOD, this is the Time to throw it down, and you wofull Jurants are the Men; that first put to your Hands, and plucked out the Foundation Stones of God's Building, and set Fire under it; to blow it up, Woe to you for offences are come by you, good had it been for you that ye had never been Born;

will your Thirty Pieces, your Steepends do you any good in the other World? but I tell you whether Steepends do you good in another World or not, you will not be long in this, and if ye hold on I fear there will be something a-missing then, that will fit nearer you then loss of Steepends, when all your Plagues come in one Day.

I would also know, why some of you delayed longer in taking it, than others? and took it at last, was it you were in a strait, being brought to this that you must either loss your Steepends or the Favour of the People, and as long as you could you keep-ed both, but when you saw, one of the two you must lose, then you choosed to lose the the Favour of the People. Or, 2. Was it only Conscience and Lust by the Ears together? and like *Pilat* you resisted ay till your interest and Loyalty were in hazard, and then yeilded the Cause? Or, 3. Was it that the last Oath was some bonier than the first: I Answer it is still the old Whore perceiv-ing herself neglected of her Lovers, because of the Rags and ugly Wrinkels in her Face, hath now painted her self, and got on a new Suit, for what difference is there betwixt the Dignity of the King of *England* in the first Oath which takes in his being Head both of Church and State, and the Goverment of the King of *England* in the second Oath which takes in the very same thing, and what differ-
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ence is betwixt the Bishops of *England* now ? from what they were then, are they now Presbyterians ? who were then Prelates.

6. To you that are the Non-Jurants I am afraid of you, that you are the great Instruments in Satans hand, to beguile and deceive, as appears from your refraining from the Oath a while, many of you, and not Preaching against the Jurants, but subtilly Preaching People into them, and then when you had gained your end, took it your selves, for were not you it was not Possible for the Jurants they being a loathing to the Kingdom, to have done the half of the Mischief that you have done, the Jurants were the lyers in wait to Kill, you the coy Dukes to flatter People in to be killed, they the Thieves you the Resettlers, they the Adulterers, you the Cheaters of Persons to be defiled: If the Oath was a Duty why did you not take it ? If it was a Sin why did you join with the Wicked in Sin ? and deceive the People of God to do so: the Answer is easie, you being evil Men, turned Seducers and such as you wax worse and worse, deceiving, and then God leaves you to be deceived your selves, 2 *Tim.* 3. 13. It is no new thing for the Bulk of Ministers, to turn their Backs on Christ, at the first fire as witness these Six Hundred, that turned all at

at once to Episcopacie, in the last Overthrow of the Church : when others stood out, but you the Non-Jurants bring up the Rear, of Apostacy : you say this is lest you should Rent the Church, I Answer, true it is lest you Rent the Apostat Jurant Church ; and it is as true you do it ; that you may Rent the Covenanted Church and if you would know who hath lyen hid in Ambush, and set upon, broken and rent the Reforming Church, in the Day of her Conflicts? you Non-Jurants are the Men, this breach be upon you.

7. To you that are Foolish Contenders, about the Peible in stead of the Jewel the hings of whose Controversies is, who is, and and who is not King of *Britain*? when it should be who is not, and who is King of *Zion*? For when you are to receive a Person into your Communion, it availeth you nothing to tell you, that they hold fast by the hale Word of G O D, Confession of Faith, Covenants and the 49 Years Reformation : Nay say ye but ye must come up to our Testimony, to deny the present Majestrates, you should call it a coming down to your Defection, and quite the *Second Table* of the Law, come ye upto our Testimony, which isto take both the Tabela of Law along with you, the want of doing so, both rents you off from the People of God, and rents you among your selves, and if it be

be asked who are the Persons bemisted about the way of Reformation? then you Foolish contenders are the Men.

8. To you the off-casts of the great Jugler, ayaping the People of God with a design to hinder the Work of God, professing to be Reformers, and yet the most Malitious Enemies, to it in the Nation, you are like *Jannes* and *Jambres* withstanding *Moses*, so do you resist the Truth; for you are Black-Banders, you force Men to take on Tyes upon them, tying them up both from hearing the Word of Life, and entering in Covenant with God, & as *Jannes* and *Jambres* opposed *Moses*, and hindred the deliverance of the People of God, not by Force but by Witchry, and Jugling as if they had wrought these very Miracles which *Moses* did, yet there was something done by *Moses*, which they could not do, which made them confess this is the Finger of God, so the Godly can do something that you cannot do, they can shew both their Moral honestie and Sincere desire; that the Gospel may have a free Course; and be glorified, without Black Bonds, Tests, or Engagements, and if it be asked who are the greatest quenchers of the smoaking Flax? the Answer is, you Jugling Black-Banders are the Men.

9. To Mr. *John Gow*, a *Dunkel* Jurant, and Provost *Ouslin*, Provost *Robertson* and

and Captain *Wilson*, who by lyes Malice and Unjustice conspired together and cast me in Prison to stop the Work of God that you may see you have lost your labour, for God hath honoured me to be an Instrument to bind a People to God in a perpetual Covenant, that ye may never again set yourselves against God and his Work, for you see wherein you have dealt proudly he hath been above you and ever more will be.

10. To *John Blair* Brother to that Eminent Man of God, *Mr. George Blair*, late Minister in *Perth*, that you may Remember the dear Love and intimat Familiarity that was betwixt him and me, in this Lifetime, who upon the account of his Tender Gospel Conversation, and Heart-melting Power, that went along with his Doctrine, looked liker an Conversant with the General Assembly of the first Born, and Jesus the Mediator of the New Covenant, then a Man in the Body: I never either conversed with him or sat under his Serious and Heavenly Sermons; but my Spirit was ravished with Joy and Delight, he also still defended my Doctrine, contending for Reformation, against the Invasions coming in, against Time-serving Opposers.

And when in that Fattal Year, 1712, he was appointed to Preach a Direction Ser-
to the Presbytrie of *Perth*, at their sending
their

their Commissioners to the General Assembly, to resolve about the Oath of Abjuration, he sent for me the evening before, and desired me to Preach that Sermon to the Commissioners: I answered that I had not Time, and it was too heavie a Work for me, therefore I refused, he said no Brother I will accept of no refusal for (said he) you know that you have a Facultie of Plainness, and Freedom shappen out for such a Work, at such a Time, and it will be a Sin in you to refuse, I answered; Sir, it may be before I have done, that you your self will say, I have used too much freedom; he answered, nay, that I will not, go and the Master's Presence go with you, and of all that God shall give you keep nothing back, for this Wofull Oath that many will join with, will prove a sad *Lambes Flood*, and then claping his Hands together said, *Alas! Billie all is wrong, all is wrong, therefore let you and me prepare for the Mountains together for all is gone in the Kirk, all is wrong Billie, all is wrong, we are not what Men take us to be,* and then I consented and Preached in the Great Kirk on that Text, Isa. 49. 25. *I will contend with them that contend with thee, and I will save thy Children; where I spoke to these Things, 1st, That It ever was, and still will be the Lot of the Church while here in a militant State, to be wrestl-*

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ing and contending. 2. I shewed who were engaged, on either side, Christ, good Angels, Ministers, Saints and good Kings; and on the other side Satan, evil Angels, evil Ministers, unholy Persons and ill Kings, Rev. 19. 19. *I saw the Beast and the Kings of the Earth,, and their Armies gathered together to make War, against him that sat on the Horse, and against his Armie.* 3. What was the Quarrel and Grounds of the War? 4. How the War was carried on, on both Sides. 5. The difference betwixt this and all other War, in Three Things, 1st, In this war there is no Cessation of Arms on either Side. 2^d, It is never Lawfull nor safe for God's People to yield and turn their Back, for there is no Armour for the Back. 3^d, Each Partie may certainly know the upshot of this War before they strick a stroak in the Battle, Rev. 17. 14. *these shall make War with the Lamb,, and the Lamb shall overcome them,* Therefore I exhorted them to stand, and earnestly oppose this Invasion upon the Kingdom of Christ, for it was good Fighting when the Victory was sure; and if they yeilded they should be counted among Christ's Enemies, and the Lamb should certainly overcome them. 6. I shewed them certain Signs; whereby Christ's Army might be known from Satan's. 7. What was the Banners. 2. What the Motos 3. What was the
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the Word of both Armies. 8. That during the whole Conflict, Christ's Soldiers are gaining. Rev. III. 5. *They that are overcoming*, for so it is in the Greek, yea when forer at under Rev. XII. 11. *They overcame by the Blood of the Lamb, and were sitting for the Testimony to the Death.* 9. That the War was *Shadaies* the War of the strong G O D, and to take the Word of a God, that he would contend for them, and Save both them and their Children, the coming Generation, from the Ruine that was intended, by the present visible assault; to Invad the Church and Kingdom of Christ, and told them, I thought none but down right Atheists, considering all this, would quite Christ's Cause; Having spoke largely to these and many other Things; for a long Space, as I came down from the Pulpit the Eminent Servant of Christ your Brother met me, and took me in his Arms before the People Smiling with the Tear in his Eye, Blessed the Lord and said, *God hath been with you to Day, his Blessing be upon you, for this hath been a Word in Season to us:* Many others in the Presbytry took me also in their Arms shewing, as appeared their great Satisfaction with that Doctrine, who within Ten Days were my great Enemies for that very Doctrine, and none of them more then that *Coram vobis*, and great nothing Mr. *Thomas Black,*

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Black, then Colique to this Servant of Christ,
and now Curat Jurant in the same City,
and the Reason was they had mistrusted
G O D, yielded His Cause, and looked u-
pon me with a mixtor of Shame and
Envy.

NOW *John* when ye Read this remember
its now a far changed World, labour to
follow your Brother's Steps, and Pity me by
Soveraign Pleasure deprived of such a Fa-
ther at such a Time; when the People of
God are handled like Orphants and Father-
less Children in the World, and I have a large
Score of such Complaments from such as
are at ease: But above all, the Loss of that
Eminent Servant of Jesus Christ will make
me to go Mourning to the Grave.

II. To Mr. *John Shethrum* whom I look
upon to be an Eminent Servant of Christ,
Honest and Ingenious Sir, I know you are a
Man weighted in Spirit, about the welfare
of the Church, and the Salvation of Souls,
and for ought I know, yet Minister of the
Gospel at *Gladsmoor*, and not altogether gi-
ven over Contending for Christ's Interest, Sir,
It is the Desire of my Soul that you may
do it a little more Publickly, and when all
in your Presbytry have taken an Oath against
the Cause of Christ, take ye *Elijah's* Oath,
that as the Lord liveth ye will shew your
self for the Cause of Christ, and let all the
World

World see Christ is not a Master to be ashamed of, appear as Valiantly for him, as others do against him : Let not your Candle now be under a Bushel, but upon the Table, lest the Lord's Hand be heavie both on Body and Spirit: Dear Sir, go not off the the Stage without leaving a Testimony behind you, for you know the Truth Sir, I both long and delign to see you, as soon as Possible to speake of these Things I shall not write: Sir, its not Words, not Politicks, not Pen and Ink but Christ, Reformation, the Salvation of Souls, the Answer of a good Conscience, and handing down the Gospel uncorrupt to Posterity, and Preparation for Death, for we will be before the Bar of God, and in the Grave in a very short Time, where there is no mending of what is wrong, behold now is the accepted Time.

12. To the Magistrats of *Glasgow* and *Rutherglen* who labour to stop me in Preaching, and Published Points in Defence of Reformation, pray Gentlemen is this warranded from Authority or not; although it were warranted by Authority I should think it strange how it can find a warrand in your Consciences but since we know it is discharged, under Penalty by Authority, what do you mean? have you so soon forgot what thanks you got for raising Men in Defence of the King without his allowance, that it was taken

taken as Rebellion, and you got a Remit, what then will you venture a little more, to try his Clemency, to oppose Reformation, by setting on Foot Persecution, of his Subjects, by a Law of your own, in direct Opposition to his Majesties Law, do you not know that the Protection is taken from your Church-Men? tho' they took the Oath, and that we have a share of it, tho' we took it not, is the name of Persecution, so honourable that you cover it? Gentlemen what was in my Papers against the Government? that you stop them, was there any thing but my acting as a free Scots Man and Church Member, against the Innovation on Christ's Kingdom, and Juglings of selfish Men, cunning to deceive? Or did you think Mr. *Anderson* not able to Answer that you concealed my Writings, hath he not near a Thousand Defenders of his Theses, to join for his Help, and do you not say, I have no great brain for such things? Surely then his Brain and theirs must be weaker, that can find no way to answer my Writings, but by Robbing me of them, and hiding them, an easie way indeed to answer. There's not a Papist at *Rome*, but can Answer the sharpest Defences I can Write that same way: Did you indeed think I was too strong for a Thousand of them? then they are too weak for the Burthen, of all the Souls in *Scotland*! I can assure

fur you, you confefs that the Work of Reformation was God's Work, in the Year 1549. Pray then what hath made it not God's Work now, that you oppose it, *Gama-liels* Counfel would do well now tho' none of the beft. Refrain from thefe Men and let them alone, for if this Work be of the Lord, we will be found Fighting even againft God, he fhould have faid let us help them, left we fall under the Curfe of God for not helping the Lord againft the Mighty: But if you be amind to go on in Oppofition we are as fon'd of the name of persecuted as you are, of the name of Persecuters

13. To the Great Professors in the Shire of *Perth* and *Fife*, who once owned Presbytry and Reformation, and feemed for to outftip us, fome of you coming to me on a Morning and upbraiding me at the Time of the breaking in of this FLOOD of OATHS and Abominations, and faid to me, what are you lying in Bed yet, and the Church of God going to ruine? Then I had great Hope of you, more than of my felf that you would not go to ruine with the Multitude for Company, and that I would have excellent Companions of you in Times of Tryal: But whenever you faw that the Overthrow was Effectually given to the Work of God, and either you muft quite Chrift's Interelt, or elfe according to a word that dropt from one of your Mouths,
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not keep in with the Laird and the Minister, then you joined in, and helped to overthrow Religion, and presently discountenanced these that stood on Christ's side, in Defence of Reformation, I may say this of such, they are like a Servant following two Masters, he holds in with both, and walks along with them, ay till either they discord or finder and then will help their own Master, tho' he be a Rober against an honest Man, or leave him that is not their Master when their ways part.

I know you are praying Persons this is good in its Place but mind these Things first Prayers, are Prayers, not Christ, and will God hear the Prayers of these that join with his Enemies against his People. 2. God accepts first of the Person before he accepts of the Prayers, and can you expect that God will accept of the Persons of these that joineth with the Overthrowers of Religion, against the Contenders for it. 3. Know you not that God loaths the Prayers of such as leave his Ways, as much as the grossest of Sins, Isa. LXVI. 3, 4. *He that kileth an Ox is as if he slew a Man, He that Sacrificeth a Lamb as if he cut off a Dogs Neck, He that offereth an Oblation as if he offered Swines Blood, He that burneth Incense as if he blessed an Idol.* What is the Reason that these Acts of Worship; are as great Sins, and as loathsome

some to God; as Mockry, Filthinefs, Murder, and Idolatry, here it is they have chosen their own Ways: Say now you turn backs, are these Oaths and Patronages God's Ways? or your Ways, if they be God's Ways let us see them in his Bible, and if you cannot, which I defy you to do, then they are your Ways, and if your Ways, the Spirit of God says, they are as loathsome to him as Murder and Idolatry. *2dly*, That he will choice your Delusions; because ye choice these Ways, and give you up in Justice to be perswaded that you are right, and you shall never be undeceived untill you be in an Eternal State of Dispair, no helping of your Condition.

You will say if there be any Sin in this, it is the Ministers Sin, not ours.

An. There is in it Sin indeed; *1st*, direct Perjury and breach of Covenant in these Oaths: And *2dly*, As for their entrance to the Ministry by Presentation, that is such a Sin, *1st*, As with it no Presbytry, and without it no Poprie nor Episcopacie. *3d*, It is that Sin spoken of Rev. XV. 5. *That when it takes not Place the Temple of the Tabernacle of the Testimony of God is opened in Heaven*, that is Christs Door is opened, and Ministers enter according to the Word, and Testimony of God, but when it takes Place the Temple of the Tabernacle of the Testimony

timony is shut, and the Antichristian Window set open, that none of Christi's Ambassadors can enter in at the Door of the call of the People, but at the Antichristian Window of the Patronages, for the Patron shuts in the Popes Usher at the Window, and then all the Rabble, and Croud of Time-serving People, follow and make Havock of the Church of God, thus we have prov'd it is Sin.

Secondly, We shall prove that to join with such is your Sin, and it appeareth thus.

If to Justifie the Wicked, and condemn the Righteous be Sin, then it is Sin for you to join with them, for in this you separate from Faithfull Ministers, and pure Institutions and thereby condemn them as Sinners, and unworthie to be countenanced, and also you join with unfaithfull Ministers, and impure Institutions, which is a justifying of them in all that they have done: And Solomon tells us, *He that justifieth the Wicked, and condemneth the Righteous, are both alike abominable to the Lord.*

2. If Children are to be Punished following the Footsteps of their Sinfull Parents, because so to do is Sin, then this joining with them is Sin: But this is clear from the *Second Commandment*, *He visiteth the Iniquities of the Fathers upon the Children of them that hate him, for breaking of the Commandment is a hating*
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of God, and where the Children hate GOD, as did their Parents, they are Punished Loth for their own and their Parents Sins.

3. If GOD Punish a People for joining with the King in Sin, is it not a Sin and deserveth Punishment alio to join with the Minister in Sin, and this you may see, 2 Chro. XXXII. 24, 25. *Hezekiah rendered not according to the benefit done to him wherefore Wrath was upon him, and upon all Judah and Jerusalem: his Sin was Pride of Heart in shewing the Ambassador of the King of Babylon all his Treasuries, and this brought Wrath and Captivity on the heal Land because they conived at, and joined with him in Sin, and now speak out ye joiners with corrupt Ministers in Sin, whether will all their Oaths and Back-steps, and dissembling to hide them? amount to as great a Sin, as to shew a Man of another Nation our Treasure.*

4. If God be to be believed, then these that join with corrupt Ministers in Sin, are guiltie of the Minister's Sin, and shall share with him in Punishment.

But God is to be believed.

E R G O.

We prove it from Scripture, Isa. IX. 6. *For the Leaders of this People causes them to Err, and they that are led of them are destroyed, and if you believe God, this is good plain Scots,*

and Lam. II. 14. *Thy Prophets have not discovered mine Iniquity to turn away thy Captivity, but have seen for the Causes of banishment,* Mat. XV. 14. *If the Blind lead the Blind both fall into the Ditch:* God says all that, and if you think he says not true, then yo must try an experiment.

Object. 1. *But these are but little Sins.*

Ans^w. Is there any little God? or is there any little Hell? or is there any of your Souls and Bodies of little Worth? or is there any little short Eternity?

Object. 2. *They are but guilty of that one Fault.*

Ans^w. Will not one Rapper thrust through the Heart kill? as well as twenty, will not, one lake in the Ship sink it? as well as a Thousand? will not one Draught of Poyson kill as well as Twentie? doth not on dead Fly spoil the whole Box of Ointment?

Object. 3. *But we groan under these Oaths and Impositions as an heavy burden.*

Ans^w. So does the weak Thief under the heavie Sheep, yet he will not let it go: lest he lose a fat Supper: We are wearied with your groaning, shake off thy Thiefs burden, and let us have less groaning, and more honesty; if thou speak of groaning under suffering, you would speak Sense: But make Sense of that to groan under Sin, and yet refuse

use to let it go, the best Sense that I can make of it is, thou art like that young Man that lov'd the World better than Christ, and when he saw he could not keep Christ and the World both, he did with the World as thou doest with Sin, held it fast left Christ, and went away sorrowfull, and groaning under it. Thus I have chased you from one Thiefs Hole to another, and still ranged you out of the other also, and are you not bonny Companions now, where will you fly to next, fly to Christ, a refuge from the Wrath of GOD, for all your Refuges of Lies avail-eth you nothing before the Bar of Man, what then will become of you before the Bar of God?

14. To you who are God's People, joining and assisting to set the Crown upon his Head, in the Day of his Espousals, and the Day of the Gladness of his Heart, when few did it: I have this to say to you if you pay your Vows to your God, you shall be amongst the fewest Part, when all that ever took Breath in *Adam*, shall stand in Two Ranks before his great White Throne, but if any Man or Woman draw back, the Lord's Soul shall abhorre you: Mind ay that.

15. To you that say you had an Heart to the Work, but at that Time you was under a Temptation, and would not lift up your Hand to God, when God gave such a fair
Opportu-

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Opportunity, and a publick Testimony was especially called for, 1st, The loss of this Opportunity may make you go Mourning to the Grave. 2^d, You may be never see the like with your Eyes. 3^d, God may in Justice disappear when you have greatest need. 4th, Submit to Christ as King, tho' you refused to set the Crown on his Head, and be faithfull to his Interest to the Death, and you shall yet get the Crown of Life.

15. To you that fled away that Day and declared you would not have Christ to be King over you, Repent and Weep bitterly for it, or else I assure you it will come to that with you in your strait, now am I in great distress, for God is departed from me, and answereth me no more, as I have done to him, so hath God done to me, Alas! that ever I was Born.

16. To all that were Friends to me when I was in Bonds for the hope of *Israel*, God grant they may find Mercy in that Day: As for these that long pretended Kindness to me for the Gospels sake, and forsake me in my hardest contending for the Truth, I pray God it may not be laid to their Charge.

Read over this Book, laying aside Prejudice and Worldly interest, and you will find the Nature of National Covenanting with God, purged from these false Notions that are attributed to it, which on the one Hand
offends

offends the Magistrate, and on the other, mis-
informeth the People, and that it binds to
the Bible and nothing but the Bible, and
that Religion is not Rebellion, neither for
slaving of the People, for Christ's Kingdom is
not of this World: and the Lord give you
Understanding in it, and his Blessing with it,
is the Prayer of,

Yours in the Work of

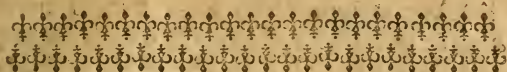
the Gospel,

John Adamson.

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CAUSES

Of a DAY of

HUMILIATION

In order to our Renewing our

COVENANT

with G O D.

WE a poor Remnant of the Church
of CHRIST in *Scotland*, ad-
hering to Her as she was reformed
in the Year 1649, in defence of
which Glorious Reformation; many Faithful
Ministers and Godly Professors, now in Glo-
ry, have laid down their Lives; and we
now a poor Remnant (because of our Sins)
living both in a Poor Betrayed and Sold
Nation, and a Betrayed and Sold Church:
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which may be compared to *Paul's Ship* falling into a Place where Two Seas met, I mean the Union betwixt the Two Nations. where the one Part sticks fast in the *English* Prelattick Sands, and the other Part dashed all in pieces by the violent Waves of Tolerations, Patronages, and reiterated Reformation, and Covenant abjuring Oaths, which are very encouraging to the Perfidious and discouraging to the Faithful, having taken to our Consideration, that the Lord doth not Afflict willingly nor grieve the Children of Men: But that there is a Cause, and that the Controversie begins ay on our side, we Rebel and Vex his Holy Spirit, and then he turns to be our Enemy, and fights against us, shewing himself to be the Great and Terrible GOD, that keepeth Covenant and Mercy, Terrible to Covenant-breakers, Merciful to Covenant-keepers, and turning Penitents: And that we have broken all our Solemn Engagements to GOD, therefore all this evil is come upon us; and seeing we have both GOD's Call in his Word, and the example of our Fathers in such sad Conditions, to return and make a sure Covenant with GOD never to be forgotten, and of GOD's Mercy and Gracious Acceptance of them upon their Repentance. Therefore, we have set a-part a Day for Fasting, Humiliation and Confessing our Sins unto the Lord, that we may with Loathing and Detestation put them away,

way, in order to the preparing of our Hearts to renew our Covenant with GOD, that we may get our Iniquities Pardoned; and that the Lord may receive us again graciously into his Favour, and within the Bond of the Covenant, and his fatherly Care and Protection, and direct us in going about so great a Work, and in his good Time restore again to us the Liberties and Freedom both of Church and Nation, which we have so Sinfully and Unworthily lost, and that he would in his great Mercy reserve some, and raise up moe Witnesses against the Sins of the Times, and all the wrongs done to his Interest, and that the Burning Bush may be preserved until that Time, and that we lifting up our Hearts with our Hands to our GOD in the Heavens, by Solemn publick Covenanting and Supplication, That the GOD of all Consolation may think upon us in Mercy that we Perish not.

Amongst the innumerable Sins that we and the Land are Guilty of, that we are to confess and forsake, and enter into Covenant with GOD to put away, which are *Causes* of Repentance and Humiliation, these are a Part.

1. The deceitfulness of this Land, in their former Covenanting, they have flattered thee Lord with their Mouth, when their Hearts have not been right with GOD, neither have they been Stedfast in his Covenant, as appeareth, by many Breaches of it, such as by the unlawful Engagers and universal Resoluti-

oners. 2. By many's returning like the Dog to the Vomit, licking up abjured Prelacie again and again. 3. By accepting Indulgences and Tollerations on Sinful Terms, contrary to these Sacred and Solemn Engagements. 4. By this unhappy Union, with a Prelatick Church and Nation; the poisoned Source of our Misery, especially as a Church. All Church Directions for Prayers, and Oaths coming from Prelatick Hands, binding under an impossibility of being a Reformed Presbyterian Church, as we were Reformed from Popery; and without which, our Church Constitution cannot subsist. 5. The present Breach of it after it was Renewed at *Borland Hill*. 6. The Lamentable account that we have, both as to the Renewing and Keeping of it, at *Auchensough*, which we desire to weep over, rather than rehearse.

2. The slighting of the Renewing of it at the Revolution, after it had been so manifestly broken, neither asserting the Intrinsic Power of the Church, the smart whereof they sadly found afterward.

3. The crying Sin of the Saints Blood, Shed for adhering to CHRIST, suffered to pass unpunished; which, like the Blood of *Abel* cries for *Vengeance* on the Land.

4. Receiving Perjured Tested Men to Places of Trust, and many Hundreds of these to be Ministers and Elders without Repentance, which was rather like a Rickling up a *Babel*

Babel of Confusion, then a Pure Temple to the Lord.

5. The horrid Blasphemous Perjury of many, especially Nominal Ministers, renouncing again and again the Work of Reformation, and their Covenant with GOD; with an Oath, saying nay, Swearing we will not have him to Reign over us, which is loathsome to the Souls, and makes the Hearts of the Lord's People to tremble, and both their Ears to tingle, at such abominable unparalleled wickedness, committed in the House of GOD, to make him go far from his Sanctuary: Be astonished O ye Heavens at this, and be ye horribly afraid!

6. The Blindness and Lamentable Ignorance of many, That knows not that Episcopacy was received into the House of GOD, in the Years 1712 and 1713, and again and again, strongly Fortified, by these multiplied and reiterated *Presbyterian* overthrowing, Church of *England* Establishing Oaths. 2. The Detestable abjured cursed Indifference, Neutrality and Lukewarmness of many others; that careth not if they can keep the Swine tho' CHRIST be both besought and abjured out of our Coasts.

7. The Church Renting and Betraying Courses, that many take putting on a Form of Godliness, and denying the Power of it, taking unlawful Oaths, and promises of People, and binding them up in Factions to themselves,

selves, and Baptizing them to themselves, which some call a coming up to our Testimony, and others are embodying, and many Back-steps and Fore-steps they take; by secret Connivencies, with one another; and also, with the open Enemy straining at Gnats, and swallowing Camels, painted Hypocrites searching for Moats in their Neighbours Eye, and never cast out the Beam that is in their own Eye.

8. The Admirable unstedfastness of many wandering from Opinion to Opinion, grossly Ignorant of what is Right or Wrong, and yet swelling in Pride as if all should be Ruled by them, Condemning to Hell the Day what they cryed up to Heaven the last Day, and the 3^d Day Justifying what the last Day, they condemned, like a Tree when Young, got a waff of the Wind of Error, that hath so shaken it at the Root that it never thrives again, wandring Stars, for whom we may fear, for them is reserved the Blackness of Darknes for ever.

9. The Detestable cowardice of many Professors, the Sound of a shaking leaf chaseth them and they flee, when none pursueth, for fear of Worldly Loss; and the LORD in his Justice, when they flee from a Bear makes a Lyon to meet them, declaring they will follow CHRIST for Loaves in a Fair Day, but follow him for himself in a Foul Day, that they will not do.

10. The Woful wordlymindedness of many minding their own Things, and not the Things of JESUS CHRIST.

11. The horrid Pride and Laziness of many Professors, their great Design is to appear more than others, rather than to do more than others.

12. The hidden Deceit of the Heart still appearing on new Occasions, Deceiving one another, so that we can put no Trust in a Friend, nor Confidence in a Guide or a Brother, for they will supplant, and then forsake, and falsely Slander when they have done.

13. That we are given more to Dispute about Religion, than to practice it, or know it in its Heart converting, and Soul transforming Power; rather to speak to it as a piece of Theory or Speculative Knowledge, which our Fathers did Swear unto, and suffered for, then Sworn to, and stood by, by our selves. But, as we would not be trysted with a Speculative Heaven, and possess it only by proxies, the Late practical Reforming Sufferers, let us in good Earnest and Serious Soberness Humble ourselves before the LORD, Renew our *Covenant* with him, and suffer for it, if we be called to it, as they did, that we may be Glorified as they are.

Secondly, As we are guilty of these, and innumerable Sins, so there are many sore and heavy Judgements lying upon us, such as the Sovereignty of the Nation is gone, and also

also the Priviledge, of the Church, now we can be called neither, but poor Servants to our Neighbours; the good Land which the Lord gave to our Fathers for an Inheritance. 2.

The Purity in Plenty and Power of Ordinances are gone, because we have hated Instruction, we seek the Lord but do not find him.

3. The Church is driven to the Wilderness, and the Instruments of unrighteousness waging War with them that keep the Commandments of GOD, and the Testimony of JESUS.

Therefore, let us present our Souls and Bodies as well as our earnest Supplications, to the God of Mercy, through the blessed Mediator of the New Covenant, and renew our Broken Covenant with him, forsaking all our Iniquities, and taking the Lord alone, to be our Judge, our Lawgiver, our King, and our Saviour, that ever after we may Pray in faith, Lord we are thine save thou us, who knows but the Cloud of ane Hand breadth may cover the Heavens, and the Lord may send a plentiful Rain of pure Gospel Ordinances, Grace and Favour, and if not suddenly then let us wait and bear the Indignation of the Lord, because we have sinned against him, untill he arise and Plead our Cause, and to beg of GOD that he would make King and Rulers nursing Fathers to his Church, and that in this Dismal Time of the falling of the Stars, he would keep some of them in his Right Hand, give others
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of them repentance, and cast the obstinate obdured Impenitent out of his House, and not leave himself without a Witness at this Time; that the Lord may prepare our Hearts for Covenanting with him, and not deny converting Power in Ordinances, and that you may know what we are to engage to, Read over the National Covenant, and Solemn League, Confessions of Sins and Engagements to Duties, and know that the Covenants are not a thing Indifferent, nor yet different from the Bible, but a Solemn Oath, to Serve and Worship GOD according to his Word, *Neb. X. 29*, Prelacy and Popery are abjured, because condemned in the Word of GOD, so of Indifference in the Matters of GOD, and we engage to give *Cæsar* his Due, and GOD his, because so the Word commandeth us, and so we promise in our Engagment to Duty.

Let us set about this great Work, in the Strength of CHRIST, with all the Heart diligent Preparation and Prayer, and strong Expectation of Mercy, this is the great Gospel encouragement, with him there is Mercy and plenteous Redemption, to redeem from all Iniquity; much Luck is going about his Hand; and he will not dissappoint the Expectation of the Poor, and if the LORD see our Works, that we turn from the evil of our Way he will turn from the evil he hath threatned to

do, and not do it : Remove the Judgments lying upon us, blot out all our Iniquities, and bestow upon us all these saving Blessings, that our Souls, Church, and Nation stand in need of, that we being the Blessed that Weep now, and shall be Comforted, and that we may be helped to diligence, in the Work of our Station, Generation and Salvation, having made our Vows we may each Day perform them.

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P R E F A C E.

WE are met together this Day, to Humble our selves before the LORD, for all our Abominations, and especially for perfidy and breach of Covenant with GOD, and would to GOD there may be as happy; yea, and more happy an account of this Fast, amongst us *Protestants*, as there was of that Fast amongst Poor *Heathens*, *Jonah III. 10.* And GOD saw their Works that they turned from the Evil of their Ways, and GOD repented of the Evil he said he would do to them, and he did it not. Mark it Sirs, 'tis not said when he saw their Profession, or Three Days Fasting that he repented, no, but it is when he saw their Works. Friends GOD cares not for your Dyver Formal Fasts, *Isa. LVIII. 5.* Is it such a Fast that I have chosen a Day for a Man to Afflict his Soul, is it to bow down his Head like a Bullrush, and like a Bullrush hang down its Head when

when it is pressed with Rain, to seek GOD only like these *Hypocrites*, Psal LXXVIII. 34. *When he slew them, then they sought him, but they flattered him with their Mouth, and lyled with their Tongues to him, for tho' their Words were good their Hearts was not right with GOD, neither were they stedfast in his Covenant, to be a Temporizer like the Bullrush, to bow its Head to all the opposite Points of the Compass, according as the Wind of Temptation blows, from contrary Airs, or is it a Fast to be seen of Men, like the Pharisees; though it may be said of them these are a very Godly People, no GOD will have Works and turning from Sin, when GOD saw their Works he repented of the Evil that he thought to do to them, and did it not: And there are these Four Sorts of Sins I advise you all to turn from.*

1. Turn from the Sin of Prophanity consisting in gross Acts of Wickedness, such as are recorded 1 Cor. VI. 9, 10. *Know ye not that the unrighteous shall not Inherit the Kingdom of GOD? Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor abusers of themselves with Man-kind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners shall inherit the Kingdom of GOD. It will be when GOD seeth your Works, that ye turn from these, and the like Abominations that he will turn from the Evil he thought to do to us, and not*

not do it. Another Sin of Prophanity that we must turn from, is the Sin of selling our Birth-Right, mark it People of GOD, that GOD whom ye profess to be your GOD, calls sellers of their Birth-Rights Prophane Persons. Heb: XII. 15, 16. *Looking Diligently, lest any of you fail of the Grace of GOD, lest there be any Prophane Person Amongst you as Esau, who for one morsell of Meat sold his Birth-Right.* Mark now Sirs Selling of the Birth-Right is the first step of Apostacie, *Esau* played the Apostate from GOD, and failed of the Grace of GOD, how did he that? Alas! Prophane Man he sold his Birth-Right, but what did *Esau* sell when he Sold his Birth-Right? Mark Sirs, the same that *Scotland* hath Sold, with which *Scotland* began its Apostacy, as *Esau* did. 1. *Esau* Sold his Birth-Right, that is the Government which belonged then to the First Born, he Sold it to *Jacob* the younger Brother, so hath *Scotland* the oldest Monarchie upon Earth, that ever was, older than the Babylonians, older than the Persians, older than the Empriars, older than the Monarchie of *Israel* it self; older than *England* to whom we have Sold our Birth-Right and that for no less than the Space of One Thousand one hundred and thirty one Years. 2dly, *Esau* sold his Birth-Right that is the Ministrie or Priesthood, for then there was no National Church, but the Priesthood came by Birth-Right; this he sold with the Birth-Right, and

and therefore was a Prophan Person, so hath Scotland sold the Ministrie Scotland's Birth-Right to the Prelats of England, by surrendering to, and putting the Governments in their Hands; so that now they must under pain of Rebellion, Pray, and Swear, keep Fast-Days and Thanksgiving-Days, devised by, and with the Authority of the Lordly Prelats of England, for all these Oaths and Orders came to the so called Presbyterian Church of Scotland; be it enacted by-----the Advice of the Lords Spiritual and also by their Authority that such things be done and such Oaths be Sworn, and the Ministers obeys, and Swears, and I appeal to all who have the use of Reason who Governs, and bears Rule over the Kirk of Scotland, is it not the Lords Spiritual? enforcing such Things by their Authority, and who obeys these 26 Bishops, is it not these that call themselves Presbyterian Ministers, in Scotland? Strange! Presbyterians ruled by outlandish Bishops. 'Tis even contradiction in Terminus: Yea, Perjury in the formal Notion thereof, seeing the Presbyterians in Scotland, Sware to GOD in the National Covenant that the civil Places of Church Men was unlawful, and in the second Article of the Solemn League, that they would extirpate Popery and Prelacy, and the Government of the Church by Bishops, &c. 3. Esau's Birth-Right that he sold was part of his Covenant with GOD, which as it took in the Priesthood was like GOD's Covenant with

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Levi, Mal. II. 5. My Covenant was with him of Life and Peace, So 'tis Scotland's Birth-Right to have a Ministerial Covenant with GOD, of Life and Peace, profainly sold at this Day. 4. As *Eſau* in ſelling his Birth-Right was Prophane in that he ſealed and confirmed the Seal thereof with an Oath. Gen. 25. 34. *Eſau* Swore to *Jacob*, and went to Eat and Drink, living on too dear bought Food, the Price of Government both Civil and Eccleſiaſtical, the Price of GOD's Covenant with him, of Life and Peace, ſo have the Miniſters of *Scotland* ſworn away their Birth-Right to the Biſhops of *England*, who forc'd them to ſwear to them. 5. *Eſau's* Prophanity appeared in this, that he ſold ſuch a precious Birth-Right for ſuch a baſe, or insignificant Equivalent as a morſel of Meat, ſo *Scotland* putting too high an eſteem on the Equivalent, that *England* offered them; either what *England* had taken from them at the *Africa* Trade, or what they gave them for their loſs of ſo much by the change of their Coin, it was a baſe Equivalent that *Scotland* ſhould have ſold, renounced, put away, Things both Sacred and Civil of Soul and Bodie, for a part, and ſo insignificant a Part of what was their own, CHRIST bought *Scotland* dearer than ſo: Turn then from theſe ſins of Prophanity, O Covenanters, for your Part.

A 2d Sin ye would turn from, before ye enter in Covenant with GOD, is the ſin of Hypocriſie

crisie; how long O *Scotland* will you be like a whitted Sepulcher, fair without, but within full of Extortion and Filthiness, Mat. XXIII.

24. *How long shall this be thy weary Condition.* Tit. I. 16. *Professing ye know GOD, but in works denying him, being abominable and disobedient, and to every good work Reprobate.*

3. Turn from sinful fear of Man, the Sin of *Scotland*, in this degenerate Age, which it was not of old so guilty of, keep a Conscience void of offence toward Man, but have not a slavish Fear of Man; or else see how you will answer that Question, Isa. LI. 12. *Who art thou that art afraid of Man, that must Die, and forgetest the LORD thy maker.* Isa. VIII. 12. *Fear not their Fear, but sanctifie the Lord of Hosts, and let him be your fear, and he shall be to you a Sanctuary:* If you by the fear of Man be forced to Sin, then I give you fair warning by the Power of GOD, you shall not only be forced to torment, but shall be among the first Rank and forlorn Hope to Hell: Rev. XXI. 8. *But the Fearful and Unbelieving, and Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyers shall have their Part in the Lake that burneth with Fire and Brimstone.* Mark it Sirs, there's a Black Scroll of Hell, but the ugliest of them all the forlorn Hope, are the fearful, the Minister fears the Bishop, and he Swears, the Parochiner the Minister and

and he Apostolizeth, the Tenant, the Master, and gives over the Cause of CHRIST, and the weary hinderend of all is; the Spirit of GOD sends them a packing as the forelorn hope to Hell.

4. Turn from the Sin of Time Serving; O thou unstable Athiest! that knows not what Religion thou wilt be of, the next Year because the Acts of the next years Parliament, are known to none but GOD, on which your Religion Depends, nor what sort of an Oath True or False, ye will Swear the next Year, because the Court hath not told you neither knows any but GOD who shall be the Imposer; but we know, that ye shall Curse the Imposer, and be driven to Darknes, Isa. VIII. 21, 22, *Curse your King*, who Commanded as a GOD, because he could not Save like a GOD, so much for what ye are to turn from, and leave undone.

2. Let see your Works what you do, to root Sin out of the Heart and Conversation, what ye do to hold still a departing Christ, what ye do to oppose the apostacy of the Times, what you do to get Reformation again in the Land, what you do to loose the bonds of wickedness, whereby every Faction are bound up by themselves and from all others, what you do to get the Heart, prepared, to make a Bond of Holiness, a healing and a joyning Bond joyning to GOD and one another, in Renewing the broken Covenant, that we

have broken with GOD and one, Another, *Jeremiah. L. 4. 5. At that time the Children of Israel shall come, they and the Children of Judah together saying come let us Joyn our selves to the Lord in a perpetual Covenant never to be forgotten. If the Lord see such works as these, he will turn from the evil that he thought to do to us, and will not do it.*

That you may be Directed in the Right, and receivable Manner of going about this work of fasting and Repentance, and Humiliation before your, Solemn entering into and Renewing your Covenant with God, I shall, 1st show you what sort of fasting and Humiliation the Lord will reject 2. What sort of fasting and Humiliation he will not reject, O Sirs, take heed, there is Life and Death here, a Heaven and a Hell, here, Depending on the Lords Rejecting or accepting of your work. *Abel* was a saved Saint when God had respect to him, and to his Offering, *Cain* was a lost wretch, when to *Cain*, and to his Offering the Lord had no Respect. Therefore.

1. The Lord Rejects all fasts kept for the fashion and after Ostentation to fast for the fashion, because other Men do it, when a Day doth call for feasting and rejoicing and giving thanks and Praises to God, as *Mark, 2. 18. 19. 20. And the Disciples, of John and of the Pharisees used to fast and they*

they came to Jesus and said to him, why do the Disciples of John and of the Pharisees fast? And thy Disciples fast not, Jesus saith to them, can the Children, of the Bride. Chamber fast while the Bridgrom is with them, as Long as they have the bride-grome they cannot fast it is out of Season, but the Days will come when the Bride-grome shall be taken from them, then shall they fast in those Days. John's Disciples fasted because John was not Christ, and being Necessarily employed about John's. Hand, did want the enjoyment of the bodily presence of God, Incarnat, the Pharisees fasted out of fashion, and Ostentation, a pack of Godless graceless Hypocrites, and alas we fast this day because our Covenant with the blessed Bridgrom, is Rent, Broken and Burnt, and many dear Saints who had given up their Names, to him sent to their Graves in a Bloody winding sheet, and because the Bridgrom is going away, from us, and the purity of ordinances away, he hath taken his Leave of many of our Masters and Chaplands, and is now saying to us, Poor Servants, I take my leave of you, and we fast to see if we can hold him, *Luke XXIV*. He made us as if he would have gone further but they constrained him, saying abide with us: Not for ostentation as the Pharises, *Mat. XXIII*.

5 All they Did was to be seen of Men.
 2 He rejects all meritorious fasts whereby

Proud Men thinks to merit any thing at his Hand, Like Papiſts for the work done, wherefore have we faſted ſay they, and thou ſeeſt not *Iſa. LVIII. 3.* Wherefore have we afflicted our Souls, and thou takeſt no knowledge, they ſpake as if GOD, would not give them the Good they Merited by their faſt, but all our Righteouſneſſes are as filthy Raggs, 3. He rejecteth a Faſt the Prayers whereof are directed againſt the People of GOD. *Iſa. LVIII. 4.* Ye Faſt for ſtriſe and debate and to ſmite with the Fiſt of wickedneſſ ſuch a Faſt was that *1. Kings XXI. 9. 13.* Jezabel Proclaimed a Faſt againſt Godly Naboth, ſet Naboth on High among the People and Raiſe falſe witneſſes againſt him, ſaying this Man blaſphamed GOD and the King, and ſtone him with Stones that he Dy, ſuch Faſts are kept by ſome Hereticks in *Scotland* eſpecially at Aſſemblies and commiſſions where they begin with Faſting, and end with Supplicating the King againſt the People of GOD, Lying upon us, and ſaying we are not ſo loyal to him, when we are more Loyal than themſelves, 4. He rejecteth a Faſt only for a day, on which no amendement followeth, *Iſa. LVIII. 5.* Is it ſuch a Faſt that I have choſen a day for a Man to afflict his Soul ſuch a Faſt was Ahab's, *1. Kings XXI. 29.* Seeſt thou how Ahab humbleth himſelf and yet no ſooner is the Faſt day over, in the very next Chapter *1. King.*

King. XXII. 29. But he is at the old trade of Persecution again, and says, of *Micajah* take this fellow and cast him in Prison, for he says that I will fall at *Ramoth Gilead*, because I Killed *Naboth* and will not restore his Vineyard and Rebuke *Jezabel* the Queen, 5. He rejecteth all Fasts and duties out of Christ, *Eph. I. 6.* We are only accepted in the beloved, our Persons, must be accepted in Christ before our Prayers be taken of our Hand.

2. The Fast that the Lord accepeth is, 1st. To loose the Hands of wickedness, and let the oppressed go free to break the Covenant with Death, and Hell, break the Oaths that bind to superstition against the word of GOD and our Covenant Engagements, to him *Isa. LVIII. 6.* Break these Oaths and Promises, that Societies witlessly, Gracelessly, wickedly, & Maliciously have made in contempt of GOD, and his Word, and against the Doctrine of Reformed Churches, wherein some swear to cast of Duty to the Magistrat in things Lawful and Civel, & Ignorantly say they would obey Lawful Magistrates, whereas the Confession of Faith which they own, saith a Magistrate may be Lawful; tho' differing from them in Religion, Chapter, XXIII. Difference in Religion does not make void, the Magistrates Just and Legal Title; nor louse the subjects from their due Obedience to him, and others make Men to promise not to hear the Pure Gospel Preached, because of personal
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Pick, to say no worse, or otherwise they must have no Church Benefite. 2. *To undo heavy Burdens*, Isa. LVIII. 6. So that Masters of Grounds and Families must not oppress their Tennants, or Servants; nor Magistrates oppress Ministers with Dark and Dubious Oaths; nor Ministers by perswading and compelling People to comply with them, in such sinfull Courses, under pain of Excommunications lesser or greater. 3. To get a Heart broken of from Sin and for Sin. Joel II. 12, 13. *Turn to me with Fasting, and rent thy Heart, and not thy Garment*, Isa. LVIII. 8. *Then shall thy light spring up suddenly, and thy Righteousness shall go before thee; and the Glory of the Lord shall be thy Rere-ward, and we shall have a sweet Day of Covenanting with GOD.*

Let us put up, Joynt Supplications to GOD, that we may be helped to a Fasting Repenting Frame.

LEC-

LECTURE.

Isa. XXII. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14.
And therefore said I, look away from me, I will weep bitterly, labour not to comfort me; because of the spoiling of the Daughter of my People. For it is a Day of Trouble, and of trading down, and of Perplexity by the LORD GOD of hosts in the Valley of Vision, breaking down the Walls, and of crying to the Mountains, &c.

ISR AEL was a very sinful People and therefore often a very Distressed People, Men are no better of hearing the Gospel, unless their Conversation be as becometh the Gospel: Because Sentence is not speedily Execute against ane evil Work: therefore the Hearts of the Children of Men cease not to do continually evil, but as Men have their Time of Sinning; so GOD hath his Time of Punishing. 'Tis vain for Abjurers of their Covenant with GOD, to think because GOD hath not yet Punished them; therefore he will never do it. Wait but a little till his Time come. A Murderer, or Malafactor is not presently Hanged, but wait a little till he be
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apprehended, cast in Prison, the Judge sit on him, and the Crime proven, and the Sentence past, and put in Execution, so the Lord must apprehend by Death, and a guilty Conscience, they must be cast in Prison of a Death-Bed, and the Grave Panned, the Crime Proven, and the Sentence past, and put in Execution for the Judgment Day is then come, GOD hath his Time set to punish.

In these Words Read, we have the Holy Prophets doleful Lamentation, because the Time was come when the Lord had inflicted the Punishment due to *Israel* for their Sin upon them, therefore said I, look away from me, I will Weep bitterly; observe from it, that Shame and Punishment go Hand in Hand, Oh saith the Prophet! I think shame to set my Head out of Doors, you have lived in a Land that hath lavished away so many mercies and brought on much Misery on themselves, the Church of *Scotland* as long as GOD forbears to punish, may wipe her Mouth with the Whorish Woman, and say, I am Innocent, but stay till the LORD bring on the Punishment, and then they will think shame to be seen, turn away from me, sy shame on us; how would we have Reformed? and brought a Church out of *Babylon*, you Blind Guides have so deformed it, that we are next Door to the Gates of *Rome* with it.

Obs. 2. It is very Heart-breaking to the Godly especially Godly Ministers, when they

they see the Judgments come on a sinful People that they often told them their Sins would bring on: Oh Sirs! ye mistake us, as if we had ill Will at you, when we tell you there is sad Days coming on you for all your Sins, and the abounding Perjury, and Apostacy of this Day, no; we will not only Mourn, and have sore Hearts, as *Isaiah* when we see the Judgments come, of which we have forwarned you, but with *Jeremiah* our Heart is broken for your disobedient Obstinacie, and Impenitency, even before the Judgment come, *Jer. XIII. 15, 16, 17. Hear ye Proud, give Glory to the Lord your God before he cause Darkness, before your Feet stumble on the dark Mountains, and while ye look for Light ye find none, but he turn it unto the Shadow of Death, and make it gross Darkness. And if ye will not hear, my Soul shall Weep in secret Places for your Pride. Jer. IX. 1. O that my Head were Waters, and mine Eyes a Fountain of Tears, that I might weep Day and Night for the Slain of the Daughters of my People: This was the Cause of our LORD's Weeping over Jerusalem, Luke XIX. 41, 42. She minded not in her Day the Things that belongs to her Peace, but killed the Prophets Rejected and Crucified the Son of GOD, till her Enemies laid her low even with the Dust, our misguiding of pure Ordinances and privileges, makes us this Day Mourn over the Graves of these buried Priviledges.*

E

Because

Because of the spoiling of my people. Obs: 3d that when the LORD's People turns Incorrigible in sin' and will not take warning, the LORD delivers them up for a spoil, and a prey to Enemies, Isa. 42. 24 25. *who gave Jacob for a spoil and Israel to the Robbers, did not the LORD, HE against whome we had sinned. for they would not walk in his ways, therefore he hath poured on them the Fury of his Anger, and the strength of Battle and it hath set him on fire round about yet he knew it not, and it burned him, yet he laid it not to heart, Jer: 5. 3. Thou consumed them, yet they received no Correction never amends till Judgement come.* And when it is come do as Antichristians, gnawed their Tongues for Pain, and repented not, but blasphemed him that had Power, over these Plagues, we are this Day spoiled of our Priviledges both civil & sacred, this says, we have been an obstinate People, and we do not amend Nor lay it to Heart, we may take up that Lamentation, Sam. V. 16. *The Crown is fallen from our Head, woe to us for we have sinned.*

In verse 5. He further enlargeth on the grounds of weeping, for it is a day of Trouble from the Lord of Hosts, in the valley of Vision, of breaking down the Walls, & crying to the Mountains: by Valley of Vision understand the Church, because there the Lord Reveals himself to his People: By Trouble Understand

Understand all Sorts, of Judgments, and Calamities on the Sinfull Nation and the great trouble and difficulty a few faithfull Ministers have, to get the Gospel and a Testimony Keeped up against the abominations and Innovations, of the times by breaking down the walls, we understand the taking away of the Hedge of Government from the Church or protection of GOD from Church or Nation, and by crying to Mountains crying in vain to great men, not to break the hedge of Government, Obs. 1. That tho, by sin we procure trouble, yet we are to take it out of the hand of GOD as a Righteous Judge, its perplexity from the LORD of hosts, we need not say it is men that have wronged us, as to our civill and sacred priviledges, It is the Just doing of the Lord, of Hosts, Amos III. 6. *Can there be any evill in the City, and the Lord hath not done it, of the evill of Sin there is, but not of the evill of punishment, Lam. I. 5. Her Enemies are the Chief her Adversaries prosper, for the Lord hath afflicted her, for the Multitude of her Transgressions, Lam. II. 2. The LORD hath overthrown in his wrath the strong holds of the Daugoter of Judah, he hath brought them down to the Ground, he hath polluted the Kingdom and the Princes thereof.* Obs. 2. The Lord will not keep up a hedge about a Vineyard, nor protection about a Church or Nation, which answers not the Pains

Pains that is taken upon it, *Scotland* may read this day their Sin, in their punishment in this. Isa. V. 4. *The Lord having Planted an Hedge about his Vineyard in stead of Grapes it brought forth Wild Grapes,* in stead of Reformation Deformation, in stead of Holiness Sin, says I will take away the Hedge thereof, and it shall be eaten up and troden down, Read a Lecture of Scotlands sin, in Scotlands punishment, the hedge of civil Protection taken from the Church in the Toleration Act, the Words are, hereby all Magistrates are strickly Prohibit and Discharged, to help this Church in pursuing any Crime whatsoever, against any Person tho' the Crime Deserve Excommunication, and from forcing, any Person, to obey the Sentence of the *Kirk*, when passed, and this is a sad Evidence that for Sin GOD hath taken his Protection from them, and every one at home, and abroad, eating up those in whom any Sign of Honesty, appears, and I will command the Clouds that they Rain no more Rain upon it, I will not allow faithfull Ministers, who are called Clouds, and their Doctrine dew, to spend their strength in Watering them with sweet, Gospel showres, who are a Vineyard that Casts up nothing but Poyson. Deut. XXXII 32
For their Vine is of the Vine, of Sodom, of the field of Gomorah their Grapes are Grapes of Gall, their Clusters are bitter, their Wine

Wine is the poyson of Dragons, and the cruel venom of Asps, then saith the LORD to me belongeth Vengeance, and their Feet shall slide in due time, for the day of their calamity is at Hand.

And then there is a crying to the Mountains, when the wall of Government is breaking down; to great Men called Mountains in Scripture, Micah. 6. 1. *contend ye before the Mountains, and let the Hills bear thy voice,* that is the great Men, so was it with the Church, of *Scotland*, when they sent down orders for Patronages, and for taking the Protection, from the Church, then many Cry: O Madam; O Sir O Mountains, and Powers of Brittain, let our Church Government stand, take not away the Hedge of civil Government from our Vineyard, but all in, vain, for GOD will have it away, I will take away the Hedge from the Poysonous, Vineyard, for their Wine is the Poyson of Dragons, and the Cruel Venom of Asps, and if not the next Cry is, O Mountains! O Madam! O Sir! If you take away the Hedge, be not so ill as you may be, Do not make us Perjure our selves, to Swear to pluck down the Hedge with our Hand, to swear to Maintain the prelatick Government, which we have Sworn again & again to extirpat to the uttermost of our Power, but all in vain, for there Vine is the Poyson of Dragons and cruel venom of Asps,

Asps, the Third Cry, is O Mountains! O Madam! O Sir! If you will take away the Hedge of the Church, let us keep the Stipends, no quoth they, except ye swear to us quickly to break down your Hedge with your Hands. The fourth Cry is O Mountains! O Madam! O Sir! we hope if your Bishops make us swear as they please; yet we hope that the Lords Spiritual will be moderate in the exercise of their Authority, and suffer us to pray as we please for compelled Prayers are ill for the Soul, but in Vain for be it enacted, by the Lords Spirituall if ye miss a Jot of the spring of the Prayer that they have thought fit to impose on you, it shall cost twenty Pounds sterling for the first Fault, and three Years Stipends for the second; so the walls are down the Flowres do fade and Poyson springing up & in verse 6. 7. 8. The Hedge being taken away all goes to Ruin. and Sword together on all sides, fy then *Elam* and *Kirr* to the Quiver, with Chariots Horsemen and Shields, set your selves in Array, at the Gate of this rejected sinfull People; and then the forlorn spoiled Hypocrites, to Arms casting of Ditches and fortifying the Walls, but in vain, seing they look not to the Lord, nor repent of and turn from their Sins, and Apostacies to the Lord by Repentance and Reformation. And therefore the Lord willing to Receive them under his gracious Protection again calls

calls for amendment, In that Day did the Lord GOD of Hosts call to Weeping and Mourning and Fasting, Let us do so at this time, when all is to Ruin, as they did *Jonah 3. 10:* *When GOD saw their Works, that they turned from their evil Ways the Lord repented of the Evil he said he would do to them, and he did it not.* But if there be Joy and Gladness, and Feasting at such a Time, we may fear that Threatning, that our well Days are done, and that this Iniquity shall not be taken away till we die, that is shall never be forgiven.

SERMON. I.

1. Sam. 4. 21. And she named the Child Ichabod saying the Glory is departed from Israel for the Ark of GOD is taken.

As Canaan was the Glory of all Lands, so the presence of the Lord in Canaan, whereof the Ark, was a Sign, was the Glory, of Canaan, and therefore, it is that when the Ark of GOD, which was the token of his Presence, was taken, that this Godly Woman Lamented with so heavy a Lamentation, the Ark of GOD is taken, therefore the Glory is Departed from *Israel* in Chap. II. and 12. we have an account of the great Wickedness and Covetousness of the Priests, for which the Lord threatned
to

to cut them off, and that they should see an Enemy in the Lords Habitation. And in the first and second verses of this Chap. they lose a Battle with the Philistines, and then they send for the Ark of GOD, to the Camp exposing it to Danger, and bringing it out of the Tabernacle, where it ought to have been, to the Army where it ought not to have been, as now the Ministers of *Scotland* coming in danger, exposed the Ark of GOD taking it out of the Church, and Surrendering it to the Civil Power thinking if there be any hazard let the Ark of GOD stand in the Stowr for all. Upon this they lose the Ark, as we have done the Cause of CHRIST, and when these heavy Tydings come to the Godly Woman, she is so sunk with Sorrow, that her Pangs come upon her, and she giveth up the Ghost, breathing out her last Breath; in that doleful Lamentation, the Glory is departed from *Israel*, for the Ark of GOD is taken, there is no Glory, or, where is the Glory, no Beauty, no Freedom or Majesty in all the Coasts of *Israel*; all is gone with GOD, and his Ark. The Glory is Departed from *Israel*, for the Ark is taken.

In these words are Three things. 1. Such a loss as made the Woman sorrow to Death because the Ark of GOD was taken, for the Ark of GOD is taken. 2. The greatness of the loss held out in the Name given to the

the Ark, she calls it the Glory, the Beauty, Majesty and excellency of *Israel* the Glory is Departed. 2. In the Universality of the Loss, it is not a loss to this or that particular Person, family. Rank, or Degree of People, but an Universal loss to all the Kingdom of *Israel*, Church, and State, high and low Man, and Woman in Every Place let a Person go through all the Nooks of *Israel*, and ask wherever they go, where is the Ark; of GOD? where is the Glory? Every Place and every Person answereth with Lamentation, it is not with me, it is not with me, No GOD, No Ark, No GLORY here, no not in all *Israel* O! Dolefull sin, the cause of so sad and universal a Loss, and Dolefull Lamentation, The Glory is departed from *Israel*, for the Ark of God is taken, and this is the Sad effect of having so many Gods as *Israel* often had, Now it is come to this they have not a GOD at all let us beware we make not Men, our GOD, the World our GOD, our Belly, our GOD, Lest it come to that we have not a GOD, at all, all lost and Lament with Saul now I am in sore Distress, for the *Philistians* make war against me, and GOD, is departed from me, or like *Israel* the Priests preferred their gain to their GOD, and were all set on great Steepends, as many in *Scotland*, are per fas aut nefas, Right or wrong, and the upshot is GOD

is a Missing, the Glory is departed from *Israel* 3. This was such a loss that no Mercy beside could make up the Loss thereof, she had got a Mercy, and a great one too delivered of a Man Child, of which Mercy our Lord says *John*, XVI. 21. *A Woman in Travell bath Sorrow, but when she is delivered forgetteth her anguish, for Joy that a Man Child is Born into the World, but this Mercy could not make up the Loss of the Ark of GOD, call the Child, I--chabod, the Glory is Departed from Israel, for the Ark of GOD is taken.*

And now Sirs, this is the heavy Work, of this day of Fasting, to Lament and bewail our Loss, which is like *Israel*, our Ark the Sign of the Presence of GOD is taken from us, for the Right Doctrine, Discipline, Worship, and Government of the House, of GOD, according to the pattern shewed in the Mount is away, *I-chabod* now the Glory is departed from Scotland, for the Ark of GOD, is taken, for as the Ark of GOD to *Israel* when they had it was a Sign of his Gracious Presence with them, and a Sign of his departure when it was away, even so the Doctrine Worship, Discipline, and Government of the the House of GOD, when Right is a Sign of his Gracious presence with us, and when wrong a Sign of his departure from us.

Doctrine. That when a People Provoke the Lord by their Sin, to take away the
Right

Right Doctrine, Worship, Discipline, and Government of his House, which are the Tokens of his Gracious Presence; and the Glory of the Land, then there is Ground to Lament *I--chabod* the Glory is departed from *Israel*, and let us look this day, to the House of GOD, and the Abuses there committed, and we may apply that sad Word, Ezekiel VIII. 6. *What Abominations are these that are committed here saith the Lord, to make me go far away from my Sanctuary.*

That you may be stirred up to a penitent and Mourning frame, on this day of Fasting, that you may be the better Prepared for entering in Covenant with GOD, to bring back his Ark, I shall, 1. prove that the Glory is departed from *Scotland*, and the Ark of God is taken for the Right Doctrine Discipline Worship and Government of the House of GOD is gone, 2. What Resemblance there is betwixt the Ark, of GOD, and the Right Doctrine, Worship Discipline, and Government of his House. 3. what Some of the Chief provoking Sins are, that hath provoked the Lord to stripe this Poor Church and Nation of the Glory. 4. Improve it shortly: First that our Ark, our Glory is away, *viz.* the Right Government, Doctrine, Discipline and Worship of the House of GOD, I shall prove it by *Scripture*, and our own sad Experience.

And first as to the Government, that it is away, I prove thus, whatever Church hath another King to give Laws to them, besides, or contrary to King JESUS, and that Church submit to that King, and these Laws in Things Sacred, and belonging to Conscience, the Glory of that Church is away, as to her Government: But such is the Condition of the Church of *Scotland*: Therefore, the Glory of the Church of *Scotland's* Government is away, here I have to shew. 1st, That JESUS, is only King, Head and Lawgiver of his Church. 2^d, That the Church of *Scotland* have another King besides CHRIST, who imposeth Laws, and they obey these Laws, beside and contrary to the Laws of King JESUS. 3^d, That when it is so, the Glory of the Church of *Scotland* is away.

i. I prove, that the LORD JESUS CHRIST is only King and Head of His Church, and neither, Pope, King, Parliament, or Bishop, can arrogate this Privilege to themselves, without Invading the Kingdom and Royal Prerogatives of Christ, and I prove it thus; 1st, From the Father's Inaugurating him in his Kingly Office, Psal. II. 6. *I have set my King upon my Holy Hill Zion.* And foreseeing that Kings would be still making Sallies, and inroads on the Church Dominion of CHRIST, he adds, *Now therefore be Wise, O ye Kings, and submit*

mitt to the Son lest ye Perish. Eph. I. 22.
 The Lord hath put all Things under his Feet,
 and given him to be Head over all Things to
 the Church. 2d. From his retaining Power
 in his own Hand, to send his Ambassadors to
 Preach the Gospel without being qualified by
 Oaths from Men, or Presentations from Pa-
 trons, Mat. XXVIII 19. Go ye therefore and
 Teach all Nations I send you for all Power is
 given me in Heaven and Earth, 3. From his E-
 recting a Throne of Judgment in his Church,
 his Spiritual Jerusaleme Ps. 122. The tribes
 go up to the Name of the Lord. for there are
 set Thrones of Judgement even the thrones of
 Christ the Antitype of King David, where
 his Spiritual Kingdom is as in Dependence,
 and free to meet, and Dissolve, and Act, in
 his Name, as any of the Subjects of any
 Earthly Monarch, to meet in the Name of
 their Lawfull King, and therefore, are said
 to meet together and Act, in the Name
 and Power of our Lord Jesus Christ. 1
 Cor. V. 4. And to dissolve in the same
 Name in which they meet, except they meet
 to shake of his Authority, and chuse a new
 King. 4. From the Saints accepting him
 to be alone King and Head of his Church
 Isa. XXXIII. 22. The Lord, is our Judge,
 the Lord is our Lawgiver, the Lord is our
 King, he will save us. 5. From the very light
 of Nature that shewes every one should
 rule his own House, and his own Kingdom,
 Abasuerus,

Abasuerus, made a Decree that every Man, should bear Rule in his own House, and another *Heathen* King, Commanded *Ezra*. VII. 23. That every thing be done in the House of the GOD, of Heaven, according to the mind of the GOD of Heaven, as long as it is so, then the People of GOD rejoyce when it is said, go up to the House of GOD for there are set the Thrones of Judgement even the, Thrones of the House of *David*, for then is the Ark, the Glory with them, but when *Ministers* yeild the Government to Man, and take Laws from them beside, and Contrary to Christs Law, and Government, then comes in the weary *I-chabod* the Glory is Departed, for the Government is out of the Hands of Christ's Church which leads me to.

The 2. Thing that the Glory of the Government of the Kirk, of *Scotland* is gone and the Ministers of it Submit to, and take Laws, from another airthe even from the Parliament and Bishops of *England*, in thing, of Conscience, and purely Spiritual: I prove thus whatsoever Church Submits to Spiritual Lords, and takes Laws from them which Christ never gave to his Church in the *Bible*, which is the Laws and Acts, of the Court, of Heaven, and a Curse pronounced on these that add to, or take from these Laws, the Glory of Government according to the Patern shewed in the Mount, is departed

departed from that Church, and an *I-chabod*; may be Written upon the, Doors thereof the Glory is Departed: But so hath the Church of *Scotland* done, and: Therefore the Glory of the Church of *Scotlands*, Government is gone, and an *I-chabod*, may be Write one the Kirk Doots of it:

To clear this, Consider first, that spiritual Lords, or Lord Bishops, is contrary to the Law of Christs House, which Law is recorded *Mat. XX. 25. The Princes or Priests of the Heathens exercise dominion over them, but it shall not be so among you.* 2. That these 26 Spiritual domini-ring Lords exercise Authority over the Church of *Scotland*, is evident from their own Acts, so that when they send down their Acts to the Church of *Scotland*, to enter Ministers, pray or swear as they please, which are all matters of Conscience, belonging to the House of God, they give it this Front-piece, *Be it enacted---by the Authority of the Lords spiritual.* 3. Consider that as they impose, so the Laws that our Ministers obey coming from them, are beside and contrary to the Laws of King Jesus: They command Ministers to enter in, and climb up to the Sheepfold, not as Christ doth by himself, and the Call of the People, but as Antichrists Cannon Law commands, by a presentation from a Patron, they command Ministers to be qualified, by standing before Justices of Peace and swears so many Oaths of their inventing, when there is neither Command nor Example
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in all the Book of God or the Law of King JESUS, for doing so, where did CHRIST or his Apostles go for Presentations to Patrons, or stand and swear so many Oaths to the Magistrat before they went to Preach the Gospel. Yea, such Ministers as do so, and come not in at CHRIST'S Door, CHRIST the King writes them down in the Book of his Remembrance; such a Man by Name and Surname, entered to such a Paroch not by the Door, and he points him out by the Finger, that Man is a Thief come in to Murder my Sheep, hold the Thief, hold the Thief, considering all this, Is not the Glory of CHRIST'S Kingly Government, Departed from the Church of Scotland? thus the Government is from another King, than King JESUS, other Laws imposed, under other sorts of Penalties, such as Fines, Imprisonment, &c. Spiritual Government Spiritual Punishment, Temporal Government, Temporal Punishment.

2. I am to prove, that the Glory of Right Discipline, is *Departed* from the Church of Scotland, which appeareth thus, Whatsoever Church, by their Discipline encourageth False Religion, and Discourages the True Religion; It may be written on the Doors of that Kirk I--chabod, the Glory of that Church is away: But so doth the Church of Scotland, therefore the Glory of the Right Discipline is away from her, which is Manifest from
her

her own Practice, she doth not Prosecute, but protect these of that Corrupt Religion, who use Human Inventions, and Popish, *English* Ceremonies in Worship; for Example, the Elders of *Glasgow*, sent and protected that Vile Prophane Ceremony-Monger, who was both an Ignoramus, a Drunkard and Swearer, at his Worship, but have again and again contrary to the present Law of the Kingdom, Prosecuted, Pursued, and Imprisoned, these of the Reformed Religion; and tho' Ministers never Preach against, Summons, nor Excommunicat such as are for Deformation. Yet, let but any Minister, or privat Christian, appear for Reformation, then presently they Summond them, Excommunicat them bellowing out Curses like so many Blathrie Popish Bulls against them.

3. The Right Doctrine of the Church of *Scotland* is also away, there is an uncouth Sound heard, now in Pulpits, contrary to what was heard at the Reformation, and that they are wrong in their Doctrine I prove this, Whatsoever Church is Partial in their Doctrine, and also applys the threatnings of the Word against the Godly, and the promisthereof to Time-servers, that Church may have *Ichabod* write upon it, the Glory of Right Doctrine is departed from it. But so doth the Church of *Scotland*: Therefore, the Glory of Right Doctrine is departed from it, and this is evident to their own Conscience and to any that have the Ear of Christ's
G Sheep,

Sheep, how partial they are in their Doctrine, sparing to speak against the Sins of Patrons, and great Ones, or the Sins of the present Times, they ordinarily Preach against the Sins of old False Teachers, and Church Destroyers, and dead *Israelites*, applying over the Water to *Jerusalem*, but spare to Preach against their own Sins, making Acts of Assemblies not to Preach or Write against themselves, or one another. Their way of Preaching in invighing against old Sins and not present Sins, minds me of *Satan's* Preaching to *Saul*, he reaped up his old Sins, for not rooting out of *Amaleck*, and concealed his present Sin, never a word against his consulting a Witch to raise *Samuel*, which indeed was the Devil, not *Samuel*: Never a Word against Patronages, Oaths, and concealing of the Truth in Time of Danger, yea they Preach only such Doctrine as will gain their Steepends, and not any Thing that will endanger them; and what sad Wrath doth the LORD denounce against them that are partial in the Law, *Mal. 2.*-----and what Heart-break is it to the People of God, to hear them make the Hearts of the godly Sad, and rejoicing the Heart of Apostatizers, falling under the Curse denounced against False Teachers, who promise Life to the Wicked, and keep them from Repentance; and weakning the Hands of the Godly, by threatning Death and Damnation against them: All this says *I-chabod* is write upon

upon the Kirk Doors of *Scotland* the Glory of pure Doctrine is departed from her.

4. That the Glory of pure Worship or Prayers dited by the Spirit of GOD is departed from the Church of *Scotland* may be proven thus.

If the Church of *Scotland* be convinced that Bishops are not Officers in the House of GOD, and have abjured them, and that we must Pray as we are assisted by the Spirit, and not by a set Form of Words prescribed by Bishops, and yet, contrary to the Word of GOD, Pray over these express Words that the Bishops prescribes, and contrary to their Profession and Solemn Vows to the contrary; then the Glory is departed from the Church of *Scotland*: But the one is true: Therefore so is the other, it is not the Thing that we condemn, but the Manner of doing it, for we as well as they, pray for King *GEORGE*, and all in Authority, because so commanded by the Spirit of God, but to be bound to do it like so many Godless Slaves and Idiots that knows not their Duty, and that under Penalty, at the Command of *English* Prelats without Power to alter a Word, more than a Boy at the School for fear of the Taws, this gives the Offence: Yea, we will Pray for the King and all in Authority, tho' the Bishops of *England* should impose as much Penalty for so doing, as they do now for neglect of doing so: Yea, how many Prayers do they

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dayly

dayly put up, for maintaining the *Prelatick* abjured Government. And for the overthrow of these of the Reformed Religion in *Scotland*, every Body knows that has understanding to discern this, says the Glory of pure Worship is departed from the Kirk of *Scotland*: The consideration whereof, might make this Place a *Bochim*, a Place of Weepers, and we to lift up that dolefull Cry, *Psal.* 78. 61. *He hath delivered his Strength his Ark, into Captivity, and left his Glory in the Hand of the Enemy,* and *Ichabod* the Glory is departed from *Scotland*, for the Ark of God is gone, Right, Government, Discipline, Doctrine, Worship, and the sweet Presence of Christ and all is gone together.

Thirdly, I am to prove, that since the Ark, the Right, Government, Discipline, Doctrine, and Worship of the Church of *Scotland* is away, that the Glory is away, and it will appear if we consider. 1. That it was once the Glory of the Church of *Scotland* to be in Covenant with GOD, as *Israel*, *Ezec.* XVI. 8, ---- 14. *I entred into Covenant with thee, and thou becamest mine, then thy Renoun went forth amongst the Heathen for thy Beauty, for it was perfect through the comliness that I put upon thee, then we were like that Church, Cant. VI. 10. Looking forth as the Morning, Fair as the Moon, Clear as the Sun, Terrible as an Army with Banners.* In these Days wherein GOD and *Scotland* entred into Co-
venant

venant, and they promised to keep the Right Doctrine. Discipline, Worship and Government, of his House, then we were the Head, and not the Tail; and a Glory and Terrour to the Nations round about us, as every one knows that have read the History of the Majestick Acts of the Church of *Scotland*, in these Glorious Days of Covenanting, and Reformation, nothing was able to stand before her, but alas! it is with her now as *Ezekiel XVI. 15. But thou trusted in thy Beauty and went and played the Harlot: Hath not our Church broken her Covenant with GOD, wherein she abjured Popery and Prelacy, &c and played the Harlot with Prelacy, and given a promise with an Oath, for the Defence of that Government, which is a sign there is a Purpose of Marriage betwixt her and them, and is she not now become the Tail and not the Head; standing before civil Courts, swearing Oaths, like a suspected Malefactor, so that Scripture is fulfilled of her, the Prophet that Teacheth Lies, he is the Tail, I---chabod the Glory is departed from Scotland.*

2. It was once the Glory, of the Church of *Scotland*, to have GOD's Powerful protection with her evidenced by the Protection of the civil Magistrats, *Zec. II. 5. For I saith the Lord will be a Wall of Fire, Round about thee and the Glory in the Midst of thee. and Kings shall be thy Nursing Fathers: But now the Lord hath taken away the*
 Wall

Wall of Divine Protection, as is evident by the civell *Magistrats* Discharging any to compell, any Criminal to obey this Church, this says the Glory is, Departed from the Church of *Scotland*.

3. It was once the Glory of the Church of *Scotland*, that the *Ministers* thereof were Men of truth; and Credit, that both *Magistrats* and People, would have belived their Word and, Doctrine but now it is come to that with it that the *Magistrats* will not belive there word, tho' they add to it Prayers for Rulers, but they most have their Oath, and yet will not credit them, but every other turn, most impose three Oaths upon them at once, & as for many of their own hearers they neither belive what they say either in the Pulpit or out of the Pulpit and Men of other Principals admires at, and Loathes them as a pack of Juglars, *Mountabanks*, any things, or nothings, untrue to their Principals, sad experience evidenceth this, which Says the Glory is Departed from the Church of. *Scotland*, the Glory of Truth and Faithfulness.

4. It was once the Glory, of the Church of *Scotland*, without fead or favour to Declare the whole Counsel of GOD, before Kings and Rulers and to have the Tongues and Pens of the Godly, and Suffering Remnant imployed in their defence, and Commendation, but now the Watch Towers sing all
Dumb,

Dumb, no Man of Distinction must be offended, and how are now the Tongues and Pens of the Godly Suffering Partie let loose upon them, and hath set them on Fire round about, yet they lay it not to Heart, that Word is verified of them, Mal. 2.----- *Ye have violated the Covenant of Levi, and been partial in my Law, therefore I have made you Base and Contemptible, in the Eyes of all the People;* and it will avail them nothing tho' they should get the Mouths and Pens of the honest Party in *Scotland* stoped, for if these should hold their Peace the very Stones should cry against them, before the Lord leave himself without a Witness, it were endless to enumerate in how many particulars the Glory is *Departed* from the Church of *Scotland*, O that what hath been, not only said, but found to sad Experience, may make them enquire what have we done, is there not a Cause that the Glory is *Departed* from the Church of *Scotland*, and an *I-chabod* write on Kirk-Doors, Pulpits, and Fore-Heads of Ministers; the Ark of GOD is taken, the Right Government, Doctrine, Discipline and Worship is gone, and the Glorious Converting and Comforting Presence of GOD and altogether.

SERMON.



SERMON. II.

THE *Second* Thing is to shew what Resemblance there is betwixt the Ark of GOD, and the Right, Doctrine, Discipline, Worship and Government, of the House of GOD, which being discovered, will make it evident even to a Demonstration, that since (as we proved already) that the Right, Doctrine, Discipline, Worship and Government of the House of GOD being away, we have as great Reason to lament the Loss of these, as *Israel* had to lament the Loss of the Ark with an *I-chabod*; the Glory is *Departed* from *Scotland*, the Ark of GOD is taken, and the Resemblance holds in these Things. i. As the Ark was no Humane Invention, but of the LORD's own Devising and Appointment, *Exod. XXV. 9.* so all the Ordinances and Institutions of the House of GOD, none must be of Man's Devising or Imposing, *Mat. XXV. 9* For this would be to Worship GOD in Vain, teaching for Doctrine the Commandments of Men, and a bringing a Curse on these Inventers

venters and Imposers, Receivers and Practi-
 zers. *Rev. XXII. 17, 18.* but all must be ac-
 cording to the will and command of the great
 Lord of the House, it was excellent Divi-
 nity of that Heathen King, *Ezra VII. 23.*
 I can command Enemies not to trouble or
 hinder the Building of the House of God:
 I can also command that the House of God be
 Built in his Place, but one thing I dare not do, I
 dare not impose, what sort of Doctrine, Di-
 scipline, Worship, or Government shall be
 there, but whatever is of Divine Appointment,
 I back it with the civil Power, let all things
 be done in the House of the GOD of
 Heaven, according to the Mind of the GOD
 of Heaven; so our Lord himself *Matthew*
XXVIII. Ult. Sending forth his Apostles to set
 up a stablished Order, through all the World,
 anent the Doctrine, Discipline, Worship,
 and Government of his House; gives this
 Direction, teaching them to observe all things
 whatsoever I command you, and lo I am with
 you, but if you make ekings or parings, or
 bring in Humane Invention in my House, you
 have no promise of my Presence, but shall
 find the Glory shall depart from you, and I
 will cast the Dung of your Sacrifices in your
 polluted Faces, with a who hath required
 these things at your Hands, the Ark was of
 GOD's own appointment so are all his In-
 stitutions.

2. As the Ark was a sign of God's Presence among his People so long as it was with them, Ex. XXV. 22. *I will meet them from the Mercy Seat, and Commune with them from between the Cherubims that covereth the Ark, for he dwelleth between the Cherubims:* So the Presence of CHRIST, and the pure Institutions, have as inseperable Connection betwixt them, as betwixt it and the Ark, or betwixt the Wheels and the living Creatures. Ezek. I. 19. *When these went the Wheels went, and when these stood the Wheels stood by them, and when the living Creatures were lifted up from the Earth, the Wheels were lifted up with them, but when the Doctrine, Discipline, Worship and Government of CHRIST's Institution goes the Presence of CHRIST goes with them, and when Human Institutions comes in their Room, then the Lord says, Ezek. VIII. 6. What Abominations are these that are committed here, to make me go far away from my Sanctuary, and then the godly Lament with this bitter Lamentation I-chabod the Glory of the Church is departed.*

3. As where the Ark was, there it was lawfull to Sacrifice to GOD, and no where else, Deut. XXV. 13, 14. take heed that thou offer not Burnt-Offerings in every Place thou see'st, but in the Place which I shall choise, that is the Place where I shall place mine Ark, so it is lawfull to worship GOD no where, but where the right Doctrine, Discipline,

discipline, Worship, and Government, of his own Institutions are, we must not joyn with every one in Worship, but with these that keep close to CHRIST's Institutions, for Union in Sinful Worship is conspiracy against CHRIST, *I-chabod* the Glory is away, for now we have many Humane Inventions and Impositions, instead of Divine Institutions.

4. As where the Ark was, there and no where else was the Pot with the *Manna*, the food on which *Israel* lived all the Time of their Travels in the Wilderness, so where the pure Institutions of CHRIST are, and no where else, is CHRIST the Spiritual *Manna* to be enjoyed, who is the Life, Nourishment, Support, and Comfort of his People, all the Time of their Pilgrimage in the Wilderness, on the Strength whereof they go to the Heavenly *Canaan*, and therefore it is said, he satisfieth the Longing Soul, and filleth the Hungry with good Things, and Psal. 36. 8. *They shall be abundantly Satisfied with the Fatness of thy House.* But alas! when his Holy Institutions, are away & Human Impositions Dimonitions are Additions come in, then Persons feed upon Poyson, swell in Pride, and grows mad with Malice, and burning heat of envy, no growth in Grace, but a Soul-leanness, and pining away in Iniquity, ripining for a death in Sin, and a Burial in *Tophet*, *I-chabod* then the Glory is departed.

5. As

5. As where the Ark, of GOD was, there was the Two Tables of the Law, kept pure without addition, or diminution, so where CHRIST's Institutions are Human Inventions or Impositions gets no Place *Deut. IV. 2.* Thou shalt not add to the word that I Command thee, neither diminish ought from it, where his Institutions are so kept pure CHRIST typified by the Ark, well fulfill for us the Law, and free us from the Curse of it but where his Institutions are corrupt by Mens Impositions, there CHRIST will neither fulfill the Law for them, nor have any thing to do with them, but bring all the Curses of a violated Covenant on the Head of the violaters thereof. *Rev. XXII. 18. 19.* For I Testify, to every Man, that shall add to this Word, GOD shall add to him all the Plagues that are Written in this Book, and if any Man shall take away from the Words of this Book, GOD shall take away his part out of the Book of Life, and out of the Holy City, and from the things that are Written in this Book, when we see alterations made on GOD's, Institutions by Human Impositions we may Lament, the Glory is Departed, for the LORD's Institutions are altered.

6. As where the Ark, was there was a Crown of Gold round about it. *Ex. XXV 11.* Thou shalt make upon it a Crown of Gold, round about, to shew the Majesty

and Dominion of King JESUS, in his Church, so where the ordinances of Christ's Institutions are kept pure, there Reigns the LORD JESUS with an awfull Majesty in the Church: There are the Thrones of Judgement, the greatest Peer in the Land, most Kifs, and Submit to the Son, *Psf.* 2. who then dare medle with his Ministers, when this an awfull Majestick Prohibition, touch not mine Anointed, and do my Prophets no harm; then Kings tremble and stand in aw to meddle with the Church of GOD, *Psf.* 48 2. 3. Beautifull for Situation, the joy of the whole Earth is Mount Zion, GOD is known in her Palaces for a refuge, the Kings that were gathered together saw it, they Marvelled, & were troubled and hastned away: Then there is great Joy in the Church of GOD, *Psf.* 149. 2. all the Children of Zion are Joyfull in their Kings Hosts, & Gloreth in him, *Isa.* XXXIII 22, The LORD is our Judge the Lord is our King he will save us, but when these Institutions are away, CHRIST with his Glorious Kingly Power, departeth, and then the Poor Shep wanting the Shepherd are Destroyed, and now Zion spreadeth forth her Hands, and there is none to Comfort her, Lamenting *I-chabod* the Glory is departed, the pure Institutions of CHRIST our King himself, and all are gone and we are a pack of Heartles Handles Slaves now that cannot

not Act our own Part.

7. Aswhere the Ark of GOD was, there was a Sign of GOD in Covenant with that People, and therefore it is called in *Num. X. 33.* The Ark of the Covenant, and of the Testimony, so where the pure ordinances of CHRIST are, and are kept pure, there a People may warrantably claim a Covenant interest in GOD, and expect Covenant Blessing from him, but where his Institutions are corrupt by Mens impositions that is a Sure evidence the People have broke their Covenant with GOD, and he saying he will break with us, and having no right to the Covenant, the Lord takes away the tokens of his Covenant which may make us Lament, with a bitter Lamentation the Glory is departed, for the Ark of GOD is taken

8. As wherever the Ark came, then down comes Dagon, *1 Sam. V. 1. 2. 3. 4.* They set the Ark of GOD in the House of Dagon & Dagon fell, & Limbs and Head and Arms all are broken off and nothing is left to Dagon but his stumps and when the Ark of GOD went out of the House of Dagon then Dagon is set up again, so wherever CHRIST'S pure Institutions, Doctrine Discipline, Worship, and Government comes the Dagon trash of Popery and Prelacy fall down, then up goes Popery and Prelacy and all Human inventions in the House of GOD: But when the pure Institutions

of

of CHRIST goes away, the *First* thing then to be done is up with Old *Dagon*, Popery and Prelacy again, and all the Country is deafned; and wearyed even to Loathing with the Noise, and running to and fro of the Bucklers up of *Dagon*, one Comes Running with the Antichristian-like face of him, weels me saith he, I have in my Pocket a presentation, I was at the Gentle-Man and Received it just now, and I am like to brust with Heat least, I had not win in Time with it to the Reverend Presbytry! make me a Work-Man in the House of *Dagon* & this Popish plaster will heal one of *Dagons* broken Limbs: Then comes in another in great hast, Saying I have two or three Oaths hot and Reeking for I was Just now at may Lord Sherif, at Mr. *Wilson*, my Lord's Chamberland, for he was an Old Sojourner, but now he is grown a Justice of Peace, make me a Work-Man in the House of *Dagon*, and these three Oaths will be a brave Plaister to heal the broken guordids of *Dagon*, and what further coast is to be wared on *Dagon*, the Patron will give us Money to bear the Charges, tho we should travel for a cure to him even up to *Rome*, to the Holy Father the *Pope*, for he is a perfect Physician for healing the *Dagon* Desease, for the Patron is able now, he hath got all the Church Patrimony, & Christ's Crown rent among his Hands, and he says he will spend it on

Dagon, every plack, before he be not as heal of Limb and Lith as ever he was, before he plaid clash before the Ark of God, then comes forth a Ghostly black Regiment of them crying good news! we a company of Physicians have been consulting, & sitten 8. Days, and we have taken up *Dagon's* disease, and knows what will Cure him Effectually, and that is; 1. Let moe Physicians than one be imployed at once about his Cure, and let the Meetings to Cure *Dagon* get another Name; lest the Countrey People should bogle at them, call them not meetings of *Dagon's* Physicians; but call them Sacraments, and let both Jurant and Non-Jurant be there, and that Union will effectually heal the broken Craig of *Dagon*; and Souder his Head to his Craig again, for it would distress a whole host of Philistians to see *Dagon* dung all in pieces, like an old broken Pig; and nothing left to *Dagon* but his Stumps: And let none Preach or Write against anothers Skill, for that would be when our Brother had sodered a broken Limb or Lith to *Dagon*, another Bee-headed Brother to come and ding it off with a pelt again; even when *Dagon's* Joints are feeble, green and but beginning to knit, and a despising of the most aged, grave, and learned Brethren, that have better Skill in curing the *Dagon* disease then rash unconsiderat, unlearned, young Green-horns, thus all come running,

he

he with the Head, he with the Stumps, others with the broken Legs and Lumbs of *Dagon*, others with Twenty *English Romish* Plasters, heat and reaking and Soudering all up again: Another Committee of *Dagon* Physicians, rejoicing to see him up again, are appointed to sit and propose *Overtures* to the Reverend Assembly of *Dagon* Physicians, how to keep *Dagon* up when he is clatched together and the first *Overture* they have fallen upon is, as soon as they can have away the Ark of God out of the House, and let *Dagon* have all the Room alone, he dow not abice that, one waff of the Ark of GOD in the House, will make *Dagon* come down with a clashi and fall all in Shells. Again, away with CHRIST's Institutions. The *Second Overture* they give in, is hold *Dagon's* Door fast, that none of the Ministers that carry the Ark win in to *Dagon's* House, shut them out, and when they are out bolt the Door after them, with the great Draw-Bar of Excommunication. A *Third Overture*, this Committee of *Dagon* Physicians bring in, is devise Devices, spread Lyes and Reproaches, on the Ministers that carry the Ark of GOD, call them as our Predecessors did, Devils, Drunkards, Church-Renters, Intruders on the Ministry, and this will raise such a loathing at them amongst well meaning People, that they dare not Travel through the County, none will give them a Nights Quarters.

and they will soon be Starved out of the Nation. 4. A *Fourth Overture*, they bring in is, make the Country People believe, that all the Plaiters ye made for *Dagon* are all for the good of the Ark, and the Destruction of *Dagon*, for were not that we took these Oaths, and behaved so Wisely; *Presbytry* had been quit gone, but these Oaths are Hedges about the Church, and now they think they are sure buckled; but too fast too loose. Is there any Counsel or Device against the Lord, *Dagon* will down when ye are Sleeping, if ye should hold all your Hands about him, Isa. 8. 9; 10. *Gird your selves and you shall be broken to pieces, take Counsel together and it shall come to nought, speak the Word and it shall not be done, for GOD is with us:* For the LORD hath instructed us, not to say a Confederacy with you, nor to fear your Fear, but alas! when we see such Work in the House of *Dagon*, we may Lament *I-chabod* the Glory is *Departed* from the Church of *Scotland*, for *Dagon* is rickled up again, and the Ark of God is taken.

9. As where the Ark was, there was the Glory, and when it was away, there was Disgrace and Infamy; so where the pure Doctrine, Discipline, Worship and Government of Divine Institutions are, there the Place of GOD's Rest is Glorious, and that Promise is fulfilled, *I will*
make

make the Place of my Rest Glorious, but when these are away, then Ignominy and Disgrace followeth; What disgrace is it to the *Jews*, to the *Seven Churches of Asia*, to the Church of *Rome* and of *Scotland*? who were all once Glorious Churches, we may add the Churches of *France*, *Ireland*, and others, when the pure Divine Institutions are in a Land, Glory dwells in that Land, but when away, nothing but Sorrow Ignominy and Disgrace, the Glory is *Departed* from *Israel* for the Ark of God is taken: Thus I have shewed you in these *Nine* Particulars, that what the Ark was to *Israel*, the same the uncorrupt Institutions of **CHRIST** are to us, so when these are away we have as great Cause to lament, as *Israel* when the Ark was away, the Glory is *Departed*.

Thirdly, I am to shew you, what are these Sins we are this Day to Mourn for, as so many causes of the Ark of God's being taken, and the Removal of the right Doctrine, Discipline, Worship and Government of the House of **GOD**; and besides, what these Sins are, which we read as Causes of this Days Repentance, and Humiliation, I shall now name some Sins of all Ranks, for from the Throne to the Dung-hill, none of us can cast a Stone at another, and say, *we are free from Sinning away the Ark of GOD*, we may say with *Nehemiah*, *Neb. IX. 34.* We our Kings, our Princes, our Priests, our Father

and all have Sinned, and have a sad Hand in it.

1. The Sins of Rulers are found in Scripture to have a deep Hand in a Departing Glory, and 1st, the Sin of tolerating Wickedness, and not restraining Sin in their Subjects, which was the very Cause the Ark of GOD was lost at this Time, 1 Sam. III. 13. *I will Judge the House of Eli for ever, saith the Lord, because his Sons made themselves vile, and he being the Chief Magistrate restrained them not,* therefore in the following Chapter *Israel* falls before the Enemy, *Eli's* Sons are Slain, himself breaks his Neck, the Ark of GOD is taken, the Wife of *Phineas* Dies, Lamenting the Glory is departed from *Israel*, for the Ark of GOD is taken, and this hath been the Sin of many *British*, as well as *Israelitish* Kings. 2. Their Sin of Breach of Covenant, this was the Sin of King *Zedekiah* an *Israelitish*, and of many *British* Kings, as well as he, *Ezec. XVII. 13.* -----24, 25. him that hath Sworn Oaths, it shall be Vain Divination and False Doctrine, to flatter him with Impunity, Thou Prophane and Wicked Prince of *Israel*, whose end is come, and whose Iniquitie, must have an End, thus saith the Lord, Remove the Diadem, take away the Crown, and I will Overturn, Overturn, Overturn. 3. Their strengthening the Hands of Evil doers, to shed the Blood of the People of God,

as many *British* as well as *Israelitish* Kings have done, 2 Kings XXI. 14, 15, 16. I will forsake the Remnant of mine Inheritance because King Manasseh hath shed innocent Blood very much, and the Blood of Isaiah among the rest; much Saints Blood and Blood of Faithfull Ministers of CHRIST hath been shed by the *British* Kings. 4. Their thrusting in their own Inventions, and Idolatrous, Superstitions, in the House of GOD, the Sin of many *British* as well as *Israelitish* Kings. 2 Kings XVI. 10. And King Ahas sent to Urijah the Priest, the Patron of the Heathen Altar of Damascus, to set it up in the House of the Lord, besides the Lord's Altar, and let them Worship God, because the Lord bids them, and also Heathen Idols, because the King bids them, what Humane Inventions have been set up and Sworn to, by *British* Kings, that may make us cry with a bitter cry, the Glory is *Departed* from Scotland for the Ark of God is taken, and these Abominations makes the Lord depart far away from his Sanctuary.

2. The Sin of Ministers, and thus as well *British* as *Israelitish*, what *Papist* or *Prelatick* King? ever sent us the Patron of their Altars: But it was readily received by many Ministers, and set up in the House of God, as *Alas*, 2 Kings. XVIII. 10, 11. no sooner sent the Patron of the Heathen Altar, but Urijah the Priest, made it ready, and set it up

up coking beside the Altar of God in his own Temple, and then he was sure the King would not be angry at him, he was a brave loyal Subject, doing his Duty, obeying the Supream Magistrat, an *Abaz* King never yet wanted an *Urijab* Priest. 2. Breach of the Ministerial Covenant, which is to be faithfull to God and Man, to cry aloud and not spare, and shew People their Sin, so that it may be said of them, *Mal. II. 8, 9. You are Partial in my Law, and have corrupted the Covenant of Levi, therefore the Lord hath made them base and contemptible in the Eyes of their own Hearers*, who wish to have a change of them. 3. Their handling the Word of the Lord Deceitfully, applying the Promises to the Wicked, and the Threatning against the Godly, *Ezech. XIII. 22. Because with your lyes you have made the Hearts of the Righteous sad, whom I have not made sad, and strenghtned the Hands of the Wicked that they should not turn from their wicked way, therefore I will deliver my Flock out of your Hands, Lam. II. 13. Thy breach is wide like the Sea, who can heal it, what's the Reason? thy Prophets have seen vain and Foolish things for thee, they have not discovered thine Iniquity to turn away thy Captivity, they have seen for thee, vain burdens and Causes of Banishment.* 4. Endeavouring to stirr up the Magistrate against their God, *John XIX. 12. If thou let this Man go thou art*

are not Cesar's friend; the Sin of British as well as Israelitish Ministers, for which we may take up this Lamentation the Glory is departed from Scotland for the Ark of God is taken.

Thirdly, the Sins of the People ist, In their Joyning with Magistrats, and Ministers in their Sin and Corruption, of GOD's Worship, and this is the Sin of the British as well as the Israelitish People, Mic. VI 16. *For the Statutes of Omrie are kept, and the Judgements of the House of Ahab, that I should make you a desolation, and an hissing, therefore ye shall bear the Reproach of my People, That have Sinned away the Glory,* Hof. V 11. *Ephraim is oppressed and broken in Judgement, because he willingly walked after the commands of Jeroboam, who made Israel to Sin, and it is told us by our Lord, Mat, XV 14. If the Blind lead the blind both fall in the Trench, If the Ignorant Prophet put Poysonous gourds of a wild Vine in the pot, all that eat of the Pottage are Poysoned as well as himself. 2. The Prophanity, Hypocrisy, and Indifferancy among them in GOD's Matters. 3. Their Refusing instruction from faithful Ministers; Pro. V 11. 12. *They shall Mourn at last, when their Flesh and Body is consumed, saying how have I despised Remoof, and not inclined mine Ear to the voice of them that instructed me. 4. Abusing faithful Ministers**

sters, 2 Chro. XXXVI 15. 16. *But they mocked his Messenger & despised his Words & misused his Prophets; until the Wrath of the LORD arose against them, and there was no Remedy.* 5. Making Religion like the Schools of ~~Aristotle~~ or Carthesius where all things are disputed, and Universal dubitations held to be right, that Men dispute every thing, and are sure of nothing, what a Number of Quibbles, and heart Irritating debates Rather then studying the love of Christ and friendship among our selves, and converting power of Godliness, thinking it enought to debate about it, that our Fathers Covenanted with GOD, and suffered the lossof all rather then break it, thinking this will take them to Heaven, tho' they do not so themselves. and without the power of practical Godliness, others, quibling whether these new Innovations from *England* be right or not, that is needless since our Old Reformers knew nothing of them, and since there is neither command nor Example for them, in the heal Word of GOD, what have we to do with them? Or these that rents the Church of God either, all Ranks standing guilty before God of these & many other Sins, is the ground of Lamentation, our Ark, the pure doctrin, discipline, worship and government of our Church is away, and there will be news of it, many sad days and many in
their

their Graves and the young Generation Poysoned, with Malice at holines, & brought up in ignorance ere the Ark of GOD come back again.

Appl. seeing it is so that it is the Sins of Rulers Minister and People, that have provoked the LORD to, take away the Ark then let all repent and turn from their Iniquity, that the Lord may send back his Ark, the Glory of *Brittain*, that Glory may yet dwell in our Land, alas! many stupied Creatures are Glad that the Ark of God is away, especially these that have the Chief provoking Hand in its departure. The stupied *Jews* was Glad when they got Christ in the Grave, the Idolatrous antichristians were Glad when they got the two witnessees killed, because there Preaching was a Torment to them, and the debauched Covenant abjuers Blasphemers of the Holy name of God, adulterers and Fornicators &c. Are Glad now that Church power is away, and that right Doctrine, Discipline and Government is away, they think they may live as they list, now, but they may rejoyce at Leisure for the removal of the Ark is the fulfilling of one of the most dreadful threatnings in all the Book of God; *Hos. IV 14. I will not punish your Daughters when they committ Fornication, nor your Spouses when they commit Adultery Let Hell pay the fair of all, for I dis-*

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own you for Children, and therefore will not correct, but take away the Rod of Church Government and Discipline, let all that Love Christ and the Salvation of Souls turn their joy into heaviness, and cry for the fulfilling of that promise Zech, XII 11. *there shall be a great Mourning in the Land like the Mourning of Hadad rimmon in the vally of Megiddo, and the Land shall mourn, the family of David, of the King, the family of Levi, of the Ministers, and the Commons for the loss of the Ark, the pure ordinances and institutions of the House of GOD. As these Mourned for the loss of holy Reforming King Josiah, much more cause have we to mourn for the loss of Glorious saving King JESUS, and his Ark the Glory, and cursed be that Man that mocketh God, confessing these Sins, and does not forsake them, and blessed is that Man that confesseth and forsaketh his Sins he shall find mercy, let us all do as these that confessed their Sin, in Marrying strang Wives, Ez. X. 3. They made a Covenant to put them away Ezck XVIII: 30. He that repenteth and turneth from all his abominations, Iniquity shall not be his ruin.*

2 Is the Ark our Glory, the pure institutions of the House of God gone, take that exhortation Joel I 8. *Lament like a virgin girded with Sackcloth, for the Husband of her Youth,* 1. Over the Nation, 2. over the Church of Scotland, 1. Lament

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over *Scotland*, why? There is an *I-chabod* written upon it as it is a Nation, and here we may use the words of the lamenting Prophet, Lam. I 1. *How doth the City sit solitary that was full of People how is she become as a widow, she that was great among the Nations and her princes among the provinces, O Edinburgh the Royal City, at the gates of which entered our noble Kings Sitting on Thrones, the Princes Sitting in Parliaments, maintaining the Liberties and Priviledges, of this Ancient and Independant Kingdom, O Scotland which in ancient Reforming Covenanting days, was a praise in the whole Earth, a Glory in all Lands making the Nations about thee to tremble, how art thou now Sitting like a Widow Girded in Sackcloth, bewailing thy self, or Sitting like a Silly Slave, waiting with trembling what new cesses, new Presses, new coined Conscience wasting, heart confounding Oaths shall come down to thee next from England, that thou may speedily do bidding, lest it be worse for thee, Read Jer. II 17. And see the cause of all this, its not we need to repine against England, or so much against the Surrenders of our Noble ancient Priviledges, as against our selves, its for our Iniquities we have sold our selves, thy own wickedness hath corrected thee thy own backsliding hath reproved thee, know therefore and*

see that it is an evill thing, and bitter that thou hast forsaken the Lord they God, and that his fear hath not been in thee, for as we would not maintain Christs Royal Prerogatives, as only King and Head of his Church, therefore he hath not maintained our soveraignity, as a free Nation, I thought nothing of it saith the Lord that the Episcopal party of the Nation, sought to unking me from Age to age, for that is their known Principle, and as long as the contending party held me their king, I stood by them, and maintained their Priviledges and Sovereignty of the Nation, but when once the contenders for me formerly, began to unking me also, that's it I cannot Endure, I shall unnation them that unking me, and that deservedly we are punished, less than our Iniquities deserve.

2. Lament like a Virgin Girded with Sackcloth, for the Husband of her youth, as thou art a Church, it is not with thee now Poor Church of *Scotland*, as it was with the once, in thy Longsyn bonnie Re-forming Covenanting days, when able powerful Ministers brake through Hosts of Philistines, and plucked the Ark of God out from among the Hands of the Mighty, and set it on its own basses and when it was there, they would have let their neck go before they had let the Ark of God go, would they have becked and beinged and surrendered

surrendered the Ark of God to a Number
 of outlandish Prelates, they would have
 been hanged first. In these brave days of
 faithful valient Ministers it was not, is
 the Steepends in hazard, but is the Ark of God,
 the Doctrine, Discipline Worship and Go-
 verment of God's House, and the Souls of
 his People in hazard, in these days the
 Church of *Scotland* Looked forth as the
 Morning, fair as the Moon, clear as the
 Sun, terrible as an Army with Banners, alas
 now how is the case altered with a pack
 of Sotish covetous, unfaithful Infamous spry,
 have exposed the Ark of God to the Camp,
 and it is set up yonder in the Dagon House
 of *English* Prelats, and Six and Twenty Pre-
 lats, have got the Government of the Church
 of *Scotland*, who in reforming days promised
 to extirpat Prelacy, and is this the way this
 Covenanted Church is Ruled then all fear-
 ers of God take up that Lamentation over
 her, *Lam. I 8.* *Scotland* hath Greivously
 Sinned, therefore is she removed, all that
 honoured her despise her, because they have
 seen her nakedness, yea she Sigheth and
 turneth backward, her filthiness is in her
 Skirts, therefore she came down wonder-
 fully, Our Bonny *Jerusalem* is removed to
England for her Sin, O weary Days as
 long as she is there these that honoured
 her, Despise her, because they have seen her
 nakedness, her knavery and hypocrisy,
 which

which hath made her naked, to the Wrath of God, and the Eyes of the World, and the Power of her Adversaries, and therefore we may Cry with a Lamentable and Bitter Cry, *I-chabod* the Ark is taken, the Glorious Doctrine, Discipline, Worship and Government, of the Church is away.

3. Is the Ark of GOD gone, then take not Satisfaction in any thing else, while the Ark the pure Institutions of CHRIST are away, out of his House, let not the Minister be satisfied with his Stipends, nor the great Men with their Rents, nor the Labourous Man with his Mealing, nor the Merchant with their Gain, these empty insignificant unsatisfying Trifles when the Ark of God the Glory is away, may we not now say, if we were Swine we should be satisfied with the Mire, and sweal of the World, if we were Oxen we should be satisfied with the Fodder, if we were Ravenous Beasts we should be satisfied with Carion; but since we are Rational Men, capable of the Enjoyment of God, nothing can satisfy us, while we want an Ark, a God & a Glory, the Curse of God go down with the ill win Riches, and Stipends, for which many miserable Wretch, have sold the Ark, GOD, Glory, and altogether, and can be satisfied with these, and never Lamenting after a departing Glory, this honest Woman had got One of the greatest Temporal Mercies, not only a Child but a Man-Child, not only a Man-Child, but one who by his Birth was to be

be a Messenger of the Lord of Hosts, and yet wonderfully dissatisfied with such a Mercy insisted of the Ark, the Woman said fear not, thou hast Born a Man-Child, but she answered not, neither regarded it; but named the Child *I-chabod* the Glory is departed from *Israel*, for the Ark of GOD is taken, a Man-Child! O sad and weary Man-Child! bearing the doleful marks, that *Israel* once had a God, an Ark and a Glory, and now all gone, and a Son in the room of all the Three; O! ill fill'd room! what Creature is that? that can fill up the room of the Creator? what Son is that? that can fill up the room of a Saviour? what Man-Child is that, that can fill up the room of the Divine Doctrine, Discipline, Worship and Government, of the House of God, and supply the want of a departed Glory, here is the Man-Child, but where is the God? and where is the Saviour? and where is the Ark the Symbol of his Presence? not to be found in all the Coasts of *Israel*! O weary *Scotland*! what good can Relations, Riches, or Perishing Pleasures do to thee, that hast lost a Nation, a Church, an Ark, a God, and a Glory; *I-chabod* this may be written on all such Enjoyments, once we had an Ark, a Nation, a Church a God, and a Glory, which sweetned all other Losses, Crosses and Calamities to us, like the stick cast in the bitter Waters, of *Marah* that rendred them all sweet, but now the loss of these
leaves

leaves a bitter tange, on our sweetest Enjoyments, we cannot drink of the Sanctuary-Waters now, they run Rank with Bitter Gall, and it's a sad fill a fill of Christlefs Preachings, from Godless, Glorilefs, Arklefs Ministers, who have sinned away the Ark and the Glory, *I-chabod* the Glory is departed, the Ark of God is taken, and nothing else can compence that loss, or fill up the room thereof, tho' the Prophane Godless Priests, *Hophni* and *Phinehas* had survived the Ark, they would have been an heartless bargain with all their Preaching, who had sent the Ark, the Glory out of *Israel*, apply this to our sad Day, go to *Edinburgh*, and there send off the Nation the Ark the Glory, and then come home and Preach, O Infatuate Preacher! O bewitched Hearers!

4. Is the Ark, God, and the Glory gone, then rest not on Fruitlefs Lamentations or Idle wishes; O pursue hard after God, the Ark and the Glory, cry to him, Lord tho' thou go out of *Scotland*, with the Ark and the Glory, yet that shall not finder me and thee, if there be a God and a Glory in Heaven and Earth, I shall be at him; will I sit like a Sot, and hear a pack of Men Havering and Preaching, that have sent away the Ark, the God and the Glory, no, O! my Soul, pass away from them, and see if you can find him whom my Soul loveth; there and no where else will I Worship, but where the Ark the God

God and the Glory are, *Cant.* 3. 4. **Tho**
 I should leave all the Ministers in Scotland,
 him will I not leave; *Psal.* 63. 8. *My Soul*
followeth hard after thee, I shall follow thee
 with Complaints, *Psal.* 22. 1. *My God my*
God why hast thou forsaken me, I shall hold
 Faiths grips as I follow thee my God, my
 God, I shall follow thee with Arguments,
 our Fathers hoped in thee and thou helped
 them, Lord, my Fathers **GOD** and my
GOD be no worse to me than to my
 Fathers, I shall follow thee with His Com-
 mendations of thee, hear me or not as thou
 wilt, yet thou art Holy, I have all the weight of
 the harsh Dealings I got from thee, follow
 him Commending him, and I shall warrant
 thee, for there is no fear, if the forsaking be
 not Mutual, a *Flyer would have a Follower*,
 if thou forsake not him he will not forsake
 thee, he never forsakes them that truly seek
 him; there's not an ever dyed since **GOD**
 made the World, seeking **GOD** in the way
 to Heaven, with this Written on their
 Grave-Stone, to discourage thee, **HERE**
LIES A MAN THAT PERISH-
ED WITH HIS SOUL, FOLLOW-
ING HARD AFTER GOD COM-
PLAINING, BELIEVING,
ARGUMENTING AND COM-
MENDING HIM, BUT THOU
ART HOLY, no, no, and thou shall
 not ly by the Way, more than the best of
 them

them, O Righteous Man hold on this way, and God send you good speed this Day in Persuading after a departed Ark; a departed GOD and a departed Glory; do as *Israel* did in such a Case, 1 Sam. 7. 2. *While the Ark of God abode at Kirjath-jaram, for it was long; it was Twenty Years all Israel lamented after the Lord,* While the Ark of God abides long at *England*, tho' it should be Twenty Years, twice told; let all *Scotland* Lament after the Lord, cry Mightily to GOD as *David* Psal. CXXXII. 8. O Lord God Return, Return, Return, Return O Lord, to thy Rest, thou and the Ark of thy Strength Return once again O Lord God of *Scotland*, to thy own *Scotland*, thy own Covenanted *Scotland*, and fulfill that promise to this Generation that from one Generation to another, Men shall shew forth thy Mighty Acts, Lord what shall this Generation have to tell of thy Mighty Acts? for thy Ark and People, if thou bring it not back in our Age, let not there be such a sad blank in thy Book, as to leave out this Generation, and give them nothing of this to do.

5. Arise, arise why lyeist thou on the Ground, up and to Work, this Glorious Work to bring back our God, the Ark and the Glory, O! that God would send a strife throughout the Land when the King of Glory is away with the Ark as was when King *David* was away. 2 Sam. XIX. 9. *There*
was

was a strife throughout the whole Land, saying the King saved us out of the Hands of our Enemies, and now he is Fled out of the Land for *ABSALOM*, and why are we the last in bringing back the King? Why should we abide with *Abeather* the Hie Priest that keeps *Absalom's* Court, and revolted from the Antitype of *David*, what hath not *David*, King *JESUS* never a Minister to our him, hath not Jesus delivered us from Death, Hell, and Sin, Heathenism, Popery and Prelacy; and shall we ly still saying if he be away, let him come again when he pleases, Its not the Fashion now to go for him, go thy way graceless Soul, he will come back, whether thou fetch him or not, but thou may take up that bitter Cry, *Mal. III. 2.* Its promised the Lord whom ye seek shall suddenly come to his Temple, but the cry rises then among these that fought him not back, but who may abide the the Day of his coming, and who can stand when he appeareth, many look up with a bold disdainful Countenance now, on these that are pursuing hard after him, and will not allow them Converse, nor anights quarters because they call them Church-Renters, that shall look with pale Faces and Trembling Joynts, at his back coming, go thy way, is the bringing Christ, the Ark, and the Glory back a renting of thy Church, what a Church is that? Would to God Man, that Church had been rent from top to
bottom

bottom long Seven Years since, that Kirk of
 thine is over long heal, that stands in the way
 of the coming back of the Ark, our God
 and our Glory, do as *David* did when he
 went to bring back the Ark, 2 Sam. VI. 2.
*And David and all Israel went to bring up
 the Ark of God, whose name is called by the
 Name of the Lord of Hosts, that dwelleth be-
 tween the Cherubims:* But alas say some! if
 King, and Rulers, and Ministers would go
 with us, we would go and bring back the Ark,
 but what can we do? a number of poor Bo-
 dies can we go alone? and enter into a Co-
 venant to bring back the Ark, the Glory:
 Answer first, dost thou understand what
 thou sayest? dost thou not know? that to
 make a Covenant to bring back the Ark, is
 no more but to Covenant, to keep by the
 right Doctrine, Worship and Government
 of the House of God, whether Ministers
 and Magistrats do it or no. 2. Tell me in
 earnest Man, if other folk be content, to
 want a God, an Ark and a Glory, are you con-
 tent to do so too? 3. Is it not your Duty to do as
Joshua, Josh. XXIV. Chuse ye to serve
 whom ye will, as for me and my Family we
 will serve the Lord. What tho' the King
 as once Honest *David* did take such a siege,
 that he be afraid to bring back the Ark;
 2 Sam. VI. 8. *David* was afraid, seeing a
 breach made on *Uzza*, and would not bring
 the Ark to him to the City of *David*, but
 when

when King and Priests, and all laid by the Work up stands good *Obed-Edom* and takes home the Ark of God for them all, and what one Family did, may not a part of several Shires do? What hinders thee to do as *Obed-Edom* did? Art thou fear'd they call thee an *Edomite*, If thou do so, call thee as they please, if thou win as much by it as *Obed-Edom* did, thou wilt not rue the Bargain; the Ark remained in the House of *Obed-Edom*, and God blssed *Obed-Edom* and all his House: You are neither to go out of your Station to do the King's Part nor the Minister's Part, but your own Part; if none in all *Scotland* should take in the Ark, take ye it in, if none in all the Paroch or Family should take it in, be ye the Person alone in the Family or Paroch, that will not hold Christ without and ye within, take thou in the Ark, God, and the Glory, and you have good Company, I mean you not; your Bread is Baken, who knows, but when Kings, Rulers and Ministers sees God's Blessing on these that take in the Ark, but they may come to an *Obed-Edoms* House and take in the Ark, and give it room about \ Thrones, Courts and Churches, if once the fleg they have got with it for the rash handling of it were over, & they come a little to themselves again, the Ark of GOD is good Plenessing, in the mean Time.

6. In turning back the Ark of GOD again, so that ye do it very cautiously, let that be
your

your first care; And 1st, in bringing back the Ark of GOD, take heed ye lay not a foul Finger on it, come first to the Blood of Sprinkling with the Tears of Repentance, and ye will be the fitter for handling the Ark of GOD, take that Advice along with you ye will Thrive the better at Ark-Work, Isa. I. 17, 18. *Wash ye make you clean. cease to do evil, learn to do well, Psal. XXVI. I will wash my Hands in Innocency, and so I will compass thine Alter.* 2. Take heed what ye carry the Ark home again upon, lest the Work Miscarry, as it did. 2 Sam. 6. 3. *Then they hammered up a new Cart, and bended the Ark of God upon it, and God smote Uzza to Death, Why? that was not the way GOD commanded to carry home his Ark, the Levites should carry it, beware, 1st of the new Cart of Human English Inventions, lay it not on the Shoulders of civil Magistrates to do as he bids with it, even a good David gave a sinfull Command when he commanded to make a new Cart, and draw it home with Beasts, therefore it miscarried and came not home at that Time.* 2. Beware it be not laid on the new Cart of the Inclinations of the People, that is as tottering a Seat as ever the Ark of God was set upon, and yet this was the Cart our Revolution-Men sent for it, when they should have laid it on GOD's Mind revealed in the Scriptures; but Cart and it and all have gotten

ten a shake for that Sort of Work, *Numb.* 4. 5. They shall not touch any Holy Thing lest they dy; *Deut.* XII, 2. Ye shall not do every Man what seems good in his own Eyes; some great Professors have laid it on the Inclinations of the People, and are all like to be shaken to shivers, with the tottering of it.

3. Beware ye go not with a Proud Heart to bring back the *Ark*, for if you do, neither GOD, Ark nor Glory will go with you. *Ex.* XXXIII. 1. I will not go with this People for it is a stiff necked People, a Stiff Proud and Wilfull People; are not for the Work; go not as so many Rude Souldiers, or rather proud Beggars contending and casting out about it, who shall be most praised, esteemed and cryed up, if you can say with *David*, Lord mine Heart is not Haughty nor mine Eyes Lofty, then thou may expect his Conduct in the Work, *Psal.* XXV, 9. *He will guide the Meek and Lowly, and teach them his way.*

Secondly, There are some Things I would have you doing, in going to bring back the Ark, 1. Come with Hearts knit to GOD, and to one another; In Love, *Jer.* L. 5. The Children of *Israel* shall come they and the Children of *Judah* together, weeping as they go, they shall go to seek the Lord their GOD, saying, Let us join our selves to the LORD, join to the LORD and one another.

2. Come

2. Come with firm Resolutions in His Strength to make a sickerer Covenant with him, that ye shall keep the Ark better, I mean, the Divine Doctrine, Discipline, Worship and Government of his House, Purer than ever ye did, and not loose it out of a Slavish Fear of Man coast what it will.

3. Come with an Holy Emulation, and Contention, who shall do most and be foremost in bringing back the Ark of God, 2 Sam. X. 11. Why should we be the last in bringing back the King? 3. come with an heal Heart, let neither Sin, Satan, or the World, have any Part of it, and ye shall come speed, Jer. 29. 13. *Then shall ye seek me and find me, when ye search for me with all your Heart.* 4.

Come with Hearts melting with Sorrow, for sinning away the Ark, as these, Luke. II. 48. *Thy Father and I have sought the Sorrowing.* 5.

With great Joy David and Israel brought back the Ark with Psaltries, Trumpets, and Harps rejoicing greatly before the Lord, why? because

Covenanting-Days are Christ Coronation-Days the People shouted till the Earth rang again, when it could be said, *Solomon* reigneth.

O then what Joy ought there to be? when ye set the Crown on the Head of Christ, and swear your alledgance to Him, let all the Children of Zion be joyfull in their King, pen Psalms of Joy and Praises on his Coronation-Day, GOD Reigneth let the

Earth

Earth be glad, and the Illand of Scotland
greatly Rejoyce and we that now Sow in
Tears may reap in Joy.



A

*Preface, Lecture and
Sermon, on the Lord's
Day before the Re-
newing of the Cove-
nants.*

P R E F A C E.

AMONG many other Things *David*
was a Type of **CHRIST**, in these
Two. 1st In that the People of *Israel* made a
M League

League and Covenant with *David*, 2 Sam V.

3: And Secondly Set the Crown upon his Head.

1: That they made a League with him. 2 Sam. V. 3, *So all the Elders of Israel came to the King to Hebron, and he made a League with them before the Lord*; typyfying the League and Covenant, that is made between King JESUS, and *Israelites* indeed, in whom is no Guile, and this is the Work for which you are come here to Day, O that it may be said, and King JESUS, and the Sincere Scots Men are come to *Black-hill*, and then he made a League with them and they with him; Now in this League to Day, 1st, there must be a Renunciation, a Disowning and Shaking off the Authority, of all Usurpers, and Pretenders who pretend to be King of the Heart, or King of the Church, let this be a great Article of your League with him this Day, that was the Article of *Israels* League with him, Isa. XXVI. 13. O Lord our God, *other Lords have had Dominion over us, but henceforth by thee only will we make Mention of thy Name.* They have invaded and imposed on our Consciences, they have invaded and imposed upon thy Kingly Dominion in thy Church, and we like Slaves and Rebels have yielded to their usurped Authority, but by thy Grace it shall be so no more, the LORD will pursue you with the Armies of his Wrath, ay till you put away, and shake off the Authority of these Pretenders,

ders, to his Kingly Throne, as *David* did the City of *Abell*, whereof *Rebell Sheba* had taken Possession, but when they once threw the Head of *Sheba* over the wall to *Joab*, *David's* Army retired. 2. Ye must this Day take the Oath of Alledgance, to him that ye will be governed by his Laws, and only submit to the Doctrine, Discipline, Worship and Government of his House, which he himself hath appointed and revealed in his Holy Word, contained in the Confession of Faith, and Sworn to by the Three Kingdoms, and that although it be with many after their Oath as it was with *Orpah*. *Ruth* I. 14. who after a Solemn Promise, to go with *Ruth* to the People, and God, of *Israel* yet kissed her Mother in Law, and left the God of *Israel*, and his People, yet do ye as *Ruth* did, she clave to her Mother in Law, and said thy People shall be my People, and thy God shall be my God, and took an Oath upon it, as the Lord liveth she would do it, I know these that have all their Religion by rat, and kens no more of the Reality and Power of it, than a Beast will think it Strange or say it is Judgement like to see you hold up your Hands and swear your Alledgance to Christ, but the really Religious knows it is a great Duty commanded of God, and practised not only in our Father's Days, but even under the darker Administration, under the old Testament, *Neb.*

X. 29. they entered into an Oath, and a Curse to keep the Commandments of GOD, wishing the heavy Curse of GOD on themselves if they kept not the Covenant or Commandments of God. 3. Article of your League with Christ must be that ye will never part, your Spiritual Obedience betwixt him and pretended usurpers, if it should come to that, that the Kings of the Earth, should forbid the Government, Discipline, Doctrine and Worship that CHRIST Commands, or to diminish so much therefrom as an evidence of Loyalty. Answer them, not an Hove, or Hare-breadth: What needs this are there no other ways to evidence our Loyalty to Earthly Monarchs, but by proving Rebels to CHRIST, if paying them what is their Dues, praying to GOD for them, &c. will not prove it, they shall get no other proof from us, Acts IV. 18, 19. Let them take *Peter's Answer*, in the like Case, whether it's Right in the Sight of God, to obey you, more than God judge ye.

Now if you Covenant with the LORD, to be ruled by his Laws, he will Covenant with you, that ye shall be saved by his Righteousness, protected from your Enemies, guided by his Counsel here, and received, to his Glory hereafter, and be not dejected tho' ye meet with perplexing Discouragements, about or after your Covenanting, for so it hapened to *Abraham*, Gen. XV. 12.

GOD

God Entering in Coveant with him, the Sun went down upon him, and lo an honour of great Darknes fell upon him, but the Lord thy God will make they Darknes Light, and he promises *Gen. XV 1.* To Protect him, fear not *Abraham* for I am they shield, and thy exceeding great reward, *Isa XLIII 1. 2.* Fear not for I have redeemed thee, I have called the, by thy Name thou art mine I am the Lord thy God, the Holy one of *Israel* they Saviour *Psf. CIII* God's Mercy never ends to them that fear him, to them that keep his Covenant and his Testimonies.

Secondl as they made a Covenant with *David*, so they anointed him, and set the Crown upon his Head, for he was a King of God's appointing, therefore they set the Crown upon his Head, so Jesus Christ is a king of God's appointment, therefore set the Crown upon his Head. *Psf. II 6.* I have set my King upon my Holy Hill Zion, therefore the Church Crowns him hence the call is given *Can. 3.* Ut go forth O! Daughters of Zion, and see King Solomon with the Crown where with his Mother Crowned him, in, the Day of his Espousals ye know Dukes, and Nobles, and Pears of the Land are Honoured to set the Crown on the Heads of earthly Kings and what Joy among them at their Coronation and the cry given King *William*, or *George Ring-*
cth

eth in *London*, few of the great Men formally making a Covenant with, & Crowning King Jesus only some of meaner Rank but, Heavens Nobles that are to set the Crown on Christs Head to day when he is coming to take infestment in *Scotland* come away see him with the Crown on his Princely Head, the Crown of the Kirk of *Scotland*, and long may he enjoy it and God's blessing one every one that lifts up an Hand to set it on his Head and God give every one of you a Joyfull Heart at his coming to Receive the Crown,, Zech IX 9. Rejoyce greatly O! Zion, shout O! Daughters of Jerusalem behold thy King cometh to the meek and having Salvation, and Lord give you a Joyful Heart when ye have set the Crown upon his Head, *Psf.* 149. 2. Let all the Children of Zion be Joyfull in their King, and send you home to your Houses with a Glad Heart, saying as in *Isaiah XXXIII.* 22. Now the Lord is our Judge the Lord is our Lawgiver, he will save us, we have Crowned Christ whom we have chosen to be our King let others chuse to be King in the Church whom they will I have chosen him, and see who shall have most ground to rejoyce in their King, at the last day, look there be none that fear God here to day that shall either refuse to set the Crown upon his Head or be angry at

at us who are going to do it when we Debar you from the Priviledges of his Kingdom, lest it come to this at last with you these mine Enemies that would not that I should Reign over them, bring them hither and slay them before me, now you have a Golden opportunity to do Christ an Honour openly before the World and swear your alledgance to him when others are swearing away his Kingly prerogatives you will may be never see the like again while your Eyes are open, stand not in the way of your own mercies for those that Honour him he will Honour but these that Despise him shall be lightly esteemed Lecture.

LECTURE

2. Chr. XV. 12, 13, 14, 15. *And they entred into a Covenant to seek the Lord God of their Fathers, with all their Heart and with all their Soul, That whosoever would not seek the Lord God of Israel, should be put to Death, whether small or great, whether Man or Woman And they Swore unto the Lord with a loud Voice, and with shouting, and with Trumpets and with cornets And all Judah rejoiced*

rejoyced at the Oath; for they had Sworn with all their Heart, and sought him with their whole desire, and he was found of them and the Lord gave them rest round about

IN the First, Two verses of this Chap. the Prophet Obed Exorteth King Aja, and all Judah to cleave to the Lord, and backshis exhortation with first a Promise, that if they be with the Lord in Duty, he will be with them in Mercy, the Lord is with you while you are with him. 2. With a threatening that if they left the Lord's service, he would leave them but if ye forsake him, he will also forsake you, and then one may chase a Thousand of them because their Rock hath Sold them, and the Lord hath shut them up; and the truth of what he had now asserted, he proveth from an example of the late war betwixt the Kingdom of Judah and the Kingdom of Israel for Judah who had not forsaken God prove victorious in the War, and Israel who had forsaken the Lord were vanquished and greatly distressed, as in the XIII Chap. of this Book, from v. 3. For, now, for a long time Israel was without the true GOD, without a teaching Priest, and without Law, then there was no Peace to them that went out, or came in, but City divided against City, and the Lord did vex them with all Adversity, they had Priests enough at that Time

Time, but they were unfaithful, therefore GOD reckonsthem no Priests and there was as little luck, Grace, or Peace in their Time, as it is said in Chap. 13. 9. have ye not cast out the Priests of the Lord, and made you Priests after the Manner of the Nations of other Lands, so that whosoever cometh to consecrat himself with a young Bullock and Seven Lambs, the same may be a Priest of them that are no GODs, the very sin of *Scotland*: Now this good King hearing it to be the safest Course for him and all his Kingdom to cleave to the Lord, he presently gathers all *Israel* together, and King and People and altogether, enter into a Covenant to seek the LORD GOD of their Father's: O for such a work among the the King and Subjects, of *Britain* what Peace would be amongst us from GOD, and what blessings would King and Subjects be to one another, how would it go better with Soul and Body, both as to our Temporal and Eternal Conditions? How would the Heart-Burnings, and Debats that are amongst us at this Day cease? but alas! little Faith in God, but all Humane Policy ay debording farther, and farther from God's Covenant, and ay the farther from it, ay the less peace, so that if we continue in this Course of Apostacy, a little Time poor *Scots-Men* will be their own Ruine, tho' no Forreign Enemy should trouble us, we will come to that with it, to cut one another

N

Throats

Throats ere long, yea great Mints making to do it already.

In these Words from the beginning of our reading are 5 Things. 1. Their Noble Religious Act, they entered into Covenant with GOD. 2. The Manner and Way they go about it not superficially, overly or formally, with a Vain Empty outward show, no, they are Heart exercised they do it with all the Heart. 3. They appoint a strick Punishment to be inflicted on all without Distinction of Sex, that will not enter into Covenant with GOD. 4. The great Joy they expresse in going about this Covenant with GOD. 5. The blessed Effects that followed upon it, GOD smiled from Heaven in his Providence upon the Covenanters.

1. Their Noble Religious Act, they enter into Covenant with GOD, and this is different from a Personal Covenant, which is made only betwixt the LORD and a Single Person, it was a National Covenant betwixt GOD and the whole Nation, where the heale bulk of the Nation enters under an Oath and a Curse to keep the Commandments of the Lord, and closely to adhere to the Scriptures real Govenment, Doctrine, Discipline and Worship of his House, like that Covenant, *Neb. X. 29.* They entered into an Oath to keep all the Commandments of the Lord, and that *Jer. L. 4.* *Israel and Judah*, joyn together to enter into a sure Covenant,

venant never to be forgotten, and that *Deut. XXVI. 18, 19.* where GOD is the one Party and the Nation the other, thou hast avouched the Lord this Day to be thy GOD, and the Lord hath avouched thee to be a People to himself, you see National Covenanting is Lawfull.

2. The Excellent way they go about this blessed Work, it was with all the Heart, and all the Soul, they did it not with Halfe the Heart, not caring whether they did it or not, they did it not with a Double Heart with one Heart, to make it, because it was the Fashion, because the King and Rulers did it, or to get a Name of Honour to be outwardly in Covenant with GOD, and with another Heart to brak it if Authority Commanded it, not like that Man spoken of the double minded Man, that is unstable in all his Ways, *James I. 8.* The Greek hath it the Man with the Heart and the Heart, or the Man with the Two Hearts, to make it to Day and Swear, against the present Perjury; and Apostacy of the Times, and yet go back again with their Conveniency, to joyn in that corrupt Worship which they abjured, this would have been no less than deliberate Perjury, and a Mocking of GOD to his Face, not like these that flattered GOD with their Mouth, *Psal. LXXVIII. 32.* but their Heart was not right with GOD, and therefore proved unstedfast and perfidious in his

Covenant, not like these 2 *Kings* XVII. 33. that feared the Lord and served their own gods, no, but with all the Heart, many in *Scotland* would have the Honour to be called GOD's People, but will serve their own gods, great Men, self interest, and the Fashion, look there be no such Covenanters here halting betwixt Opinions, but imitat this happy People they entered into Covenant to seek the LORD GOD of their Fathers, with all the Heart and with all the Soul, and such a Heart and Soul-Seeking and Covenanting takes in these 4 Things. 1. They did it with all the Judgement and understanding they had, as if they had said, now LORD, we the Dust of thy Footstool are going in Humility to enter into Covenant with thee, to keep by the right Government, Doctrine, Discipline and Worship of thy House with all the understanding we have, Lord let us have no more Understanding than we shall Imploy about that Work, Lord take the Witt from us that Day, that we imploy it to break thy Covenant, and Improve our Understanding, how to excuse the breach of Covenant with Thee, and render the Keepers of it Unfamous. *Psal.* CXIX. 128. with all the Understanding and all the Judgement I have judged thy Commandments concerning all Things to be right, and I hate every False double and trickey way. 2. With all the Heart that is with all the Will, O saith the Soul!

Soul! I never did a turn so much with the Will, as I do enter this Day in Covenant with God, compelled Worship is ill for the Soul: I will make thy Precepts my Meditation, and I will have a respect to each one of thy Commandments. *Psal. CXIX. 106. I have Sworn and I will perform, that I will keep thy Righteous Judgements.* Mark how many wills are here, I will, I will, I will, and I will, as if they had said, Lord let me never have any will to my own welfare, if it be not all set on Work to enter into Covenant with God, for Covenanting Days are Days wherein not only Ministers but even Covenanters imprecate a Curse, and the Curse of God on the Breakers of the blessed Bargain. *Neb. IX. 29.* They entered into an Oath & into a Curse, to keep all the Commandments of God, as if they had said, the Broad Curse of God light on us, if we do not in Divine Strength perform our Vows to God, or if we knowingly, willingly or totally and finally break this Covenant. I know some Folk will think that uncouth sort of Language, to speak of entering Covenant with God, and taking on Curses on themselves, and will say you Minister Curses all Day, but stay till I tell you, so did those Heart-Covenanters, and if this be to Curse, we will Curse yet more. 2. I ken what sort of Folks ye are that will say so, a sort of People that to this very Day, are Strangers to

to God, and never yet to this good Hour, were in earnest in God's Matters: Yea ye are a sort of Folk, that will not Vow because you never yet resolved to pay to the Lord our God, lest ye should marr your covetous or sinful Designes; and therefore, think you will hold you louse when you are louse, poor Man would thou have that louseness explained to thee; then see it done to an Hairs-breadth. Eph. II. 12. *That at that Time you are without Christ, being Alians from the Common-Wealth of Israel, and Strangers to the Covenant of Promise, having no Hope, and without God in the World:* You are not of *David's* Mind and therefore, not of the right Mind in this Matter, *Psal. CXIX.* I will walk at liberty when I have a Respect to all thy Commandments.

3. With all the Heart & Soul, that is with all the Affections of the Soul, Love, Joy & Delight as if they had said, Lord let us never find Joy in any Thing if we take not thee, to be our God, and thee alone King and Head of thy Church, to be ruled by thy Laws, and no other in the Matters of thy own House, & Lord set us as a Seal upon thine Heart, as a Seal upon thine Arm, for our Delight our Joy & our Love to thee, thy Cause Interest and Institutions, is strong as Death vehement as the Grave, and therefore as love was the Motive that moved *Jonathan* to enter Covenant with *David*, and Sware to him for he lov-
ed

ed him as his own Soul, is both my Motive, and Manner of going about a Covenant Renewing with thee.

4. With all the Heart and Soul, that is with all the Pith, Power, and Strength they had, as if they had said, Lord let me never have Strength or Power to do a good Turn to my self after this if all the Strength I have through Grace, be not imployed in maintaining defending and standing up, to the Death for the Defence of his kingly prerogative, and alone Head of his Church and that I shall neither directly or indirectly willingly and deliberately countenance or totally and finally fall away to that Doctrine, Discipline, Worship, or Government of God's House, that is not of Divine appointment, or that is Corrupt with Humane Inventions, or Perjurious Oaths, contrary to our National Covenant and Solemn League, which we with all the Soul & Strength we have renew with thee this Day, and with all the Strength we have, encourage and defend one another in the maintaining of thy pure Institutions.

This Heart-Work is a Work that alas many in this Land are Strangers to, and therefore, we may take up that Lamentation, Jer. XIV. 8. *O thou Hope of Israel, and Saviour thereof in Time of Trouble, wherefore art thou as a Stranger in Scotland, and as a way-faring Man that turns aside to tarry for a Night, God will withdraw, and withdraw,*
and

and ay the longer the Farther away from us, and we will dwindle away in our Religion, and Liberties, till scarce the Shadow or Remembrance of either be left unless we come to be in good earnest, and enter into a Covenant with all our Heart, and with all our Soul.

Thirdly, In the Words, we have the severe Punishment that was to be inflicted on all that refused to Covenant with God, *vers.* 13. that whosoever should not seek the Lord God of *Israel* should be put to Death, whether it were Man or Woman, How guilty then are these Lands that have put so many Men and Women to Death for seeking God, and adhering to his Covenant, and I will tell you, 1. that if the Magistrate at this Time; hath made no such Law as to punish with Death, these Men and Women, that will not enter into Covenant with God, yet the great God, the Supream Magistrate of Heaven and Earth will Punish such neglecters except they repent and amend, and we fear they be thin Sown in this Generation that will Repent for the Matter. And 2. What if (for as sick as such sit at this Day) God fulfill that threatning, and Punish many with Bodily Death. *Lev. XXVI. 25. I will bring a Sword upon the Land which shall Avenge the Quarrel of my Covenant,*

Fourthly, The great Solemnity and Joy they expressed, in going about the Work of National

National Covenanting with God. *vers. 14.*
 And all *Judah* rejoiced at the Oath, for they
 had Sworn with all the Heart, and sought
 him with the whole desire, and they swore
 to the Lord with a loud Voice and with
 shouting, and with Trumpets, and all Hea-
 ven and Earth Sounds and Resounds with
 joyfull Jubilations in the Coronation Days
 of Christ, which are Marriage Days betwixt
 him and a Bride prepared, and made ready,
 O that this may be such a day, as you find
 the like Days in Scripture, *Zech. IX. 9.*
 Rejoice greatly O *Zion*: shout O Daughters
 of *Jerusalem*, for behold thy King cometh to
 thee, *Cant. 3. last.* Go forth O Daughters of
Jerusalem, and see the antitype of King *So-*
lomon, Crowned with the Crown wherewith
 his Mother crowned him, in the Day of his
 Espousals, and in the Day of the gladness of
 his Heart, *Rev. XIX. 7.* Let us be glad and
 rejoice and give Honour to him, for the
 Marriage of the Lamb is come, and his
 Wife hath made her self ready, O Chri-
 stians make ready, make ready, and let us
 have a joyfull day of it, all is ready, if
 ye be ready: The Coronation Day is come,
 the Marriage Feast is made ready, for Heart
 and Soul Covenanters we are ready, come
 in his Name to invit you, and propose the
 Terms to you, and lead you by the Hand,
 and present you as a Bride to Christ by
 shewing you as God shall help in the
 O following

following Work, how ye shall come to the Glorious Bridegroom, and we are heartily ready and willing to solemonize the Marriage in our Master's Name and bind you Ministerially to the prince of the Kings of the Earth, and to put the Marriage Oath to you that we may be able to say with *Paul*, I have espoused you to one Husband, even Christ: Can it be possible that there shall be one in all the company so obdured, and hard hearted as to refuse to come and give Christ a glad Heart, when he so sweetly invites, I have prepared my Dinner, my Oxen and my Fatlings are Killed, all Things are ready, come ye to the Marriage, give him one glad Heart, for all the Sorrow ever he suffered for you, even make this a Covenanting Coronation day, betwixt Christ and you, and that will be the day of the Gladness of his Soul, can it be possible that there is one so obdured or hard Hearted in all this vast Multitude, against their own Soul, as to Refuse, to come and be Married to, and saved by the plant of Renown are you amind to harden your self in Sorrow and despise the brightness of the Fathers Glory, and run to Ruin wilfully like so many Desperado's: O Rew in Time, Rew in Time, lest ye Rew it fore when Time is gone for ever, and he shall say to you behold you despisers wonder and Perish, wonder what a

Glorious

Glorious Bridegrom ye slighted, and for how base and unparalelable an Equivalent as you have done, what a Noble bargain you have let go by you, catching at so insignificant trifles, if any of you think it is safest for you, for all that is said, not to engage in Covenant with Christ, nor once to lift up an Hand, nor weild your selves, to set the Crown on his Head, and if there were none to set it on, or be espoused to him but you, there should never come a Crown upon his Head, and he might come a Suiter to the World's end, and go home as he came, I tell such ye will not be long of that mind, I can assure you, when ye stand before his Bare and none to set the Crown upon your Head but him, whom ye served so on his Coronation day, ye may cry for a Crown of life to the Ages of Eternity, lifting up your Head and Eyes in Torment, and lay down your Head and Eyes to fry and flatter again in Hell, Is this any thing but fair Justice, to these cursed Eyes of thine, that could stand and see others set the Crown on his blessed Head, and would not fly to and help, yea flew away because ye Loved not to see the Crown on his Head, Reproching the Poor Ministers, because he would not deceive you, and say you should be saved, tho' ye never put your Hand to the work

you will Change your Mind, ye that would not willingly give him this peace of Glory due to his Name, when he casts you in Prison, and exacts it of you by force, and the Chariot Wheels of his Wrath ride eternally over you in Triumph, that envied Christ of the Crown of his own Ecclesiastick Kingdom, and what did thou win of it, thou saw it set on his Head whether thou would or not, and much joy that day, but they part of joy was least then, and ever shall be world without End.

5. The blessed effects of this Heart work in seeking the Lord, and Covenánting with him, and they are two 1. He was found of them, he was found of them, what Word's what pen what Tongues of Men or Angels can sufficiently hold fourth what these Heart Seekers, Heart Covenanters found, that morning they found him, 1. They found God's favour, and Eternal Life that Morning *Pro. VIII, 35.* They that find me find Life, & shall obtain favour of the Lord, 2. They found a Righteousness to Justify them before the Bare of God, and Strength to carry them thither, that happy covenanting Morning that they found him, *Isa. XLV 24.* Surely shall one say in the Lord have I Righteousnes and strength 3. They found a Salvation Captain to strick and cut the gate to Glory before

before them, that happy covenanting Morning that they found him, *Heb.* II 10. He's the Captain of Salvation that brings many Sons to Glory, be the adversary's who will: *Rev.* VI 2. He hath a bow and a Crown, and he goes forth conquering and to conquer, carrying down all opposition of Men and Devils before him *Col.* II 15. He spoiled Principalities and Powers, that's Devils, triumphing over them on the Cross and *Psa.* CX 5. He shall strick through Kings that oppose him in the day of his Wrath, Weels, them that ever they were born, that finds him, 3. They find a Vanquisher of Death and Hell, and of the grave, that blessed covenanting Morning, when they went to work with the Heart and found him, *Hos.* XIII 14. I will Redeem them from Death, I will Ransom them from the power of the Grave, O Death I will be thy plague ! O Grave I will be they Destruction 5. They found not only comfort, but consolation it self that blessed covenanting Morning when they went to the Work, with their Heart up the Brae, *Luke* II. 25. He is called the consolation of *Israel*, 6. That blessed Morning they found him they found a Glorious Resurrection to their Poor Bodys out of the Grave, *John* XI 25. I am the Resurrection and the Life they find all that find him, and they loss all that lose

lose him, And alas they let extraordinary finding time slip that let a covenanting day slip, it was when they entered into a covenant to seek him with all the Heart, and Soul, that he was found of them. 2. He gave them Rest round about, People will not belive it, that the Reason of wars abroad and at Home, are Gods raging Sword avenging the Quarrel of his covenant, but if they would tray an experiment, as *Judab* did here enter into covenant, to seek the Lord with all the Heart, and Soul, the King's Treasour needed not be so exhausted of Money nor the Poor groan under so many Cesses and presses to maintain a warr, nor so many bodys go to the green as now there doth,

If this will not engage you to this great Work what can I say more.

The ACTION

Sermon

Jer. L 4. 5.

IN those Days and at that time saith the Lord, the Children of *Israel* shall come they the & Children of *Judab* together going and weeping as they go, and seeking the Lord their God, they shall ask the way
to

to Zion, with their Faces thitherward, saying, *Come and let us joyn our selves to the Lord, in a perpetual Covenant never to be forgotten.*

The People of God and their Enemies are like the Two Scales of the Ballance, when the one goeth up the other goeth down, a Day of Joy to Enemies is a Day of Lamentation to *Israel*, and a Day of Joy to *Israel*, is a Day of Lamentation to *Babylon*, in that Day *Babylon* shall be brought to Lamentation: The People of GOD at this Time were Poor Captives in *Babylon*: but the Prophet *Jeremiah* fortelleth a Change in the Government, the *Northern Army* coming against *Babylon*, under the Command of *Cyrus*, then *Babylon* is destroyed; how then goes it with the People of God? never better, they are set at Liberty, from their long and fore Captivity, and come home again to their own Land, to build the Temple, and seek the LORD their GOD, and to enter into a perpetual Covenant with him never to be forgotten.

In the Words are two Principal Parts, 1. The singular and serious Frame that these Heavenly Souls are in, they are sweetly and harmoniously going Zion-ward together, going and weeping as they go, in a melting frame of Spirit. 2. The blessed Design they have before them, it is to find the Lord their God, and to enter into a perpetual Covenant, with

with the Prince of the Kings of the Earth, let us join our selves to the Lord in a perpetual Covenant never to be forgotten, which ought to be the Frame and Work of this Multitude met here this Day.

Time and Strength will not allow to speak largely to this subject, we shall therefore pitch upon one general Observation from them, for your Direction in this great Work, that if possible we may lead you by the Hand, to that God, and that *Zion* whom you profess to be asking for, and seeking, and get you Hand fasted and Married to him, in a perpetual Covenant never to be forgotten, and the Observation is this.

Doct. That a Serious and Single-Hearted People coming back to Renew their broken Covenant with God, cometh in a very Melting, Tender and Heavenly Frame; O with what a Noble Frame of Heaven, doth this Honest-hearted People, come back to seek the Lord their God, and renew their violated Covenant with him, going and weeping as they go seeking the LORD their GOD.

Here I shall enquire into these Things, 1. What a National Covenant with God is, (for such a Covenant with God was this) 2. How it appears that a Nation that have entered Solemnly in Covenant with GOD, may notwithstanding break it and deal falsely in his Covenant. 3. Why is it or what are the

the Reasons why a Nation that hath Solemnly entered into Covenant, may break their Covenant with him. 4. Why a Nation that hath broken their Covenant with God ought to renew it again. 5. What are these proper Times and Seasons, when a Nation that hath been perfidious in G O D's Covenant ought to renew their Covenant with him. 6. Wherein should the Seriousness and Heavenliness of a People that hath broken their Covenant with God appear, or what Frame ought they to be in, in coming back to renew their Covenant with God. And 7. Speak shortly to the Nature of this blessed Work of striking up again a Covenant with God that had been formerly broken by them.

First, What National Covenanting with God is, I shall hint shortly at it in shewing 1st, Negatively what it is not, 2^d, Positively what it is. 1. Negatively to prevent mistakes about it, a National Covenant, cannot be an Engagement to any Thing unlawful, beside or contrary to the Word of God, for all such Covenants are sinfull, and an Oath cannot be a bond of Iniquity, we dare not add to, nor take from the Word of God, any manner of way, *Rev. XXII. 18, 19.* much less with an Oath, this would be to Vow and Sacrifice to the Lord, a Corrupt, or at least an unrequired Thing, and would be rejected, *Isa. I. 12, 13.* With a Whobathre-

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quired these Things at your Hands? 2. A National Covenant is not an Oath to do any thing that is impossible, even although it be lawful, all impossible Oaths are unlawful Oaths. Would it not be an unlawful Oath for a poor Man to swear that he should maintain a Faithful Minister, on his own proper Charges, in this Time of need, for Seven Years; and in the mean Time he can scarce Maintain his own Family: The Thing is lawful, if it were in his Power, and yet an unlawful Oath because not in his Power, that is an unlawful Oath, also to live in *Britain*, and yet Swear in a Covenant neither to pay any manner of Dues to the King neither directly nor indirectly as some do, that Oath is unlawfull and highly sinfull, because impossible, itspossible, to die for the Truth, if put to it, but not possible to live in *Britain* and keep such a Covenant, such a Covenant should have been made on the Borders of these Dominions, and then presently left them, and never returned: 3. It is an unlawful Covenant, to swear poor Things not to hear the Gospel Preached, untill they agree with such and such Sectarians and Criminal Ministers, for here is a Wickedness on both Hands. 1. In bringing Persons from Converting Ordinances, even when they lye under that sad Bond; seeing Persons here and there converted by such a Minister, as they are Sworn not to hear. And, 2d, in strengthening the
Hands

Hands of such Infamous Men, that dare be so bold as to seek such Oaths of poor People, such an Oath is a Plain Bond of Iniquity, resembling that Conspiracy against *Paul*, where a Number of Infamous Persons Band themselves under an Oath and a Curse, that they should neither Eat nor Drink untill they had Killed *Paul* 4. Its an unlawful Covenant, to swear to maintain a Government in a Church, all corrupt with Human Inventions, Additions to, and Diminutions from the Word of GOD, where some of the Bible is picked out to be made use of, and the rest laid by reproachfully, some of it called Dark, and unintelligible, some of it called immodest, and Additions made of Fasts Vigels Festivals, Superstitious Days, Saints and Angels, such as Yull, New-Years-Day, Whitfunday, Pentecost, Epiphany, Advent-Sunday's Lent, Candlemass, Esther, the Purification of the Virgin *Mary*, Crossings in Baptism, Kneeling at the Sacrament, which is a Worshipping of Bread and Wine. Saints and Angels, and many such Things do they in *England* and *Rome*, to which Government the Ministers of *Scotland* have Sworn to maintain, which makes them lyable to that severe threatning *Rev. XXII.* 18, 19.

2. Positively, in a Word a Lawful National Covenant is nothing else but a Solemn Oath to God, to Serve and Worship him according

cording to his Word, without Addition or
 Diminution, *Neb. IX 38.* Having confessed
 their Sins, they say; *Because of all this, we
 make a sure Covenant and Write it, What is
 the Covenant? Ch. X. 29.* There it
 is they entered into a Curse and into an Oath,
 to walk in God's Law, given by Moses the
 Servant of God, and to observe and do all the
 Commandments of the Lord our God, all the
 Commandments are sworn to and not any thing
 else but the Commandments; you see then
 what a National Covenant is, all the Word
 of GOD you may also see how dangerous
 a Thing it is, to mistake a Covenant with
 GOD, as if the strength of it were not
 to pay Tribute to Rulers, not of our Opi-
 nion, contrary to the 23. Chapter of the
 Confession of Faith, and *Matthew XXII.*
21. compared with *Matthew XVI. 24, 25:*
Render to Caesar the things that are Caesar's,
what is that? Tribut, and lest Christ should
 offend them in not paying, he wrought a Mi-
 racle, and got it out of the Mouth of a Fish.
 2. You see also any that will call a Na-
 tional Covenant Treason, calls the Bible
 Treason; these that burn their National Co-
 venant burn the Bible: And these that say,
 what have we to do with the Covenant, it is
 not binding upon us, these say what have
 we to do with the Bible, it is not binding upon
 us, but only on these, in whose Days it was
 made, *these that add to, or take from a Nati-*
onal

onal Covenant, add to and take from the Bible, the want of taking up a National Covenant aright, hath done much Skaith on all Hands in Scotland, or take a National Covenant thus, it is a Solemn Oath, to Maintain Defend and stand up to the Death for the Scriptural Doctrine, Discipline, Worship and Government of the House of GOD, and the maintainers thereof, and a Renunciation and Abjuration of all False, Antiscriptural Doctrine, Discipline, Worship and Government, and the obstinate Maintainers thereof.

Secondly, How it appears, that a Nation that hath entered into Covenant may break it, we need not stay upon this sad Subject of Perjury against GOD, having these Three Things at Hand to prove it. 1. The bensil of corrupt Nature. 2. Scripture. 3. Sad Experience. 1. Of corrupt Nature, of which the LORD saith, my People are bent to backsliding from me, *Hos. XI. 7.* a Woful Bensil, and perpetual by as in corrupt Nature, and *Tit. I. 16.* *having a Profession that they know GOD, but in Works they deny him, being Rebellious and Dissobedient, and to every good Word and Work Reprobate.* 2. It appears from Scripture Exampels, *Ez. XVII. 19, 20.* *Surely my Covenant which he hath broken and my Oath which he hath despised, it will I recompence upon his own Head.* And *Psal. LXXVIII. 32.* *Their Words were good but their*

their Hearts were not right with GOD, neither were they stedfast in his Covenant: And also from thir People in the Text, they endeavour to make this Covenant sickerer, because they had broken their last Covenant. 3. From sad Experience in Scoiland, that verry King and People and Ministers that entered Covenant with God, to extirpate Prelacy, and erect GOD's own Divine Institutions, brake and exterpated the Lord's pure Institutions, and owners thereof, and erected abjured Prelacy, and at this Day in which we ly under a Curse, and an Oath to reform England, as far as we can, from Prelatick Goverment, yet have taken an Oath quite contrary to defend to the uttermost of our Power, the Prelatick Goverment of the Church of England.

Thirdly, Why is it? Or what are the Reasons why a Nation that hath Solemnly entered into covenant with God, do break it? 1. Because many have the same Reason to enter covenant with God, that they have to break it, and that is Superior power, they will enter into Covenant with God, because the Magistrate bids them, that they may be Loyal, and they will break it again when the Magistrate bids them, that they may be Loyal and that Word holds true of them, *Hos. V. 11. Ephraim is oppressed and broken in Judgment because he willingly walked after the Command, that is whither the*

the Magistrate Commanded to make a Covenant with GOD or to break their Covenant with him, it was all one to them, they were alike willing to do both. 2. A Nation that hath made a Covenant with GOD, do break it through a Papist Principle, pining all their Faith on the Minister's Slive, they indeed scruple a little at, and apprehend, That what they and the Minister are doing is not so right, when Ministers are taking Oaths that all the Countrey says are a breach of Covenant, and whom to go they for Resolution but to the Swearing Ministers who beguile and deceive them, and hence that Scripture is fulfilled. *Isa. IX. 16. For the Leaders of this People cause them to err, and they that are led of them are destroyed :* In this case it is with poor People, as it would be if an Army had invaded the Land, openly to destroy it, and the poor Country should go to the Heads and Commanders of the Army of Enemies, and ask Advice in this Matter how they should be safe, but quoth the People, the Ministers are the same Men that they were before, they took the Oath and submitted to *English* Bishops, and Papists Patronages, Answer all is true, but Ministers are not Popes, they are not infallible, *Cain* was the same Man he was before, after he had slain his Brother; *Judas* was the same Man after he betrayed CHRIST, that he was before when he Preached him; the Chief Priests

Priests and Elders of *Israel* were the same Men, after they had Murdered the Son of **G O D**, that they were; *Demas* was the same Man after he forsook the Apostles that he was before; *Simon Magus* was the same Man, when he would buy and sell the Holy Ghost for Money that he was before, when he believed and was Baptized; Bishop *Sharp* was the same Man after he betrayed the Church of *Scotland*, that he was before, when he was a Stout Covenanter; and the Six hundred Ministers that turned Episcopal at the last Overthrow of the Church of *Scotland*, were the same Men that they were before, when they held up their Hands and Sware to extirpat Prelacy. But it is as true their Actings and Deeds were not the same, for they were now throwing down what they formerly builded, and so made themselves Transgressors: So it is with these Ministers of the swearing Religion, they are the same Men working about the same House they were, but then they were building it now they are throwing it down, imployed about the same Ark, then building it, but now throwing it down like *Noah's* Builders who builded not the Ark out of any Fear of a Flood, for they neither feared nor believed, any such Thing, but only wrought for Wages and would have with as good will thrown it down for the same Wages, as built it and the best of the two.

3. They

3 They break because they Covenanted with a reserve, and by Respect Just to keep Covenant as long as it was in fashion and they might do so without any offence to their Masters, or the Ruler, like *naaman the syrian*, 2. *Kings* V 27. There he Covenants, thy Servant will neither henceforth offer Brunt Offerings, nor Sacrifice to any God, but to the God of *Israel*, but Pardon they Servant in this, I most wait on my Master at his Idolatrous Worship, Pardon they Servant only in this, when I shall bow in the House of *Rimon*, *Psal.* *LXVIII* 32. There Hearts were not Right with God, tho' their Words were good they Covnatted with a Reserve, ay to hold in with the Laird and the Ministers, for their own convenience.

Fourthly, why is it or what are the Grounds and Reasons why a Nation or People that have broken their Covenant with God, ought to renew it. 1. Because we cannot live without God, what is breach of Covenant with God, but a renouncing of him, and shaking off, of his Authority and protection, these are joyned together *Pf.* *LXXVIII* 10. They brake God's Covenann and refused to walk in his commandments, and wo to that People that live without God in the World, *Eph.* II 12. Strangers to the Covenats of promise without God, and without hope in the World

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2. Because

2. Because God commands it *Jer. III 12.*
 13. 14. Return O Backsliding Children
 faith the Lord, And I will not cause mine
 Anger to fall upon you, *Hof. XIV 1.* O
Israel Return unto the Lord thy God for
 thou hast fallen by thine Iniquity, 3. Be-
 cause by Covenant relation we are the
 Lord's, his Spouse, and its a wicked de-
 frauding him of his own right to stay away
 and therefore the Lord is inviting us home
 again, claims Interest and Marriage right
 to us, *Jer. III 14.* Return O Back sliding
 Children faith the Lord for I am Married
 unto you tho you have broken your part of
 the Covenant, the Relation still stands you
 are mine I am Married to you, also a Back-
 sliding Covenant breaking People, acknow-
 ledge Gods Right to them in coming back,
Hof. XIV 2. *Jer III 22.* Return O Back-
 sliding Children faith the Lord, their Answer
 is behold we come to thee for thou art the
 Lord our God, we are not our owen but
 thine and bought with a price 4. because it
 will be better for us. *Hof. II. 5.* 7. I will
 Hedge up her way with Thorns, that she
 shall not find her path, and she shall follow
 after her Lovers, and shall not overtake
 them, then she shall say I will go and Re-
 turn to my 1. Husband, for then it was bet-
 ter with me than it is now : all satisfaction
 I looked for in sin, in the World, in Rul-
 ers in deceiving Ministers, all seals, me,

I can never over take that which I pershew after, besides Hedges of Judgements and Calamities meets me in pursuing them, Like to Loose both Church, Nation, and Soul, as the Prodigal Ran away from his Father's House, and became both a drudge and starved drudge, I want the sweet Feasts of Communion with God, I then had in ordinances, 4. Because to come back is the very Exercise of Repentance, and the way to get Pardon, and Life, and sure Mercies, *Isa.* LV 2. 3. Come to me and your Souls shall live and I will make an everlasting covenant with you even the sure Mercies of David 5. That we may as publickly own, and as earnestly contend for the Interest of Christ, and the Doctrine, Discipline Worship and Government of his House, as Enemies contend against, and abjure them wherefore are we Christ's Souldiers? living on his Pay if we turn our back on him in the Day of Battle and brake that command. Jude 3. contend earnestly the Greek signifyes to contend as one contending in an ageny, yea more as one contending for his Life in an agonie yea more as one contending for his Life in an agony above his strength, 6. That we may be ever able after to Pray in faith which we cannot do living in open breach and violation of our Covenant with God the Poor Mariner's *Jon* I 6. Came to Jonah in time

of danger, saying what meanest thou O, sleeper? Arise call upon they God, that he may save us that we perish not, for tho we should all be drowned in the Sea we cannt Pray to him, for we are not in Covenant with him, he is not our God and little confort to come in a strait to a God that we Renounced in our prosperity or never took to be our God, no Faith in such Prayers it is much better Praying in *David's* condition in faith, under a Covenant Relation to God, *Psal.* CXIX 94. Lord I am thine save thou me, if there be one in all the World that thou will save it will be they owen, such an one I am Lord I am thine, save thou me, I belive thou will do it.

Fifthly when may a time or Season be called a fit time to renew publickly our National Covnant with God, answer first in General its ay time to Renew it as oft as we break it, unles we be resolved to fend the best way without God we can, but, wo, wo to that People that are without God in the World; but more particularly there are these 5. Proper Seasons for Persons and Nations to renew their Covenant with God, 1. In time of Danger when we most flee from our cruel Brethren, for our Life; thus *Jacob Gen.* XXVIII 20. 21. When he is flying for his Life from the Face of his Brother *Esaw*, he Vowed that the Lord should

should be his God, so we flying from the Face of our cruel Brethren who have publicly broken their Covenant with God, ought now to enter Covenant, and to Vow a Vow that the Lord shall be our God especially when the Danger is greater for we are flying for the Life of our Souls 2. it is a fit Season and opportunity to Renew our Covenant with God when we are redacted to a Wilderness condition some not only not having Churches to Preach in but also Scarfe a Holl to set their Head in but another Man's Hise; So did *Israel* in their Wildernes condition, *Deut. V 2*, The Lord our God made a Covenant with us besides the Covenant that he made with us at *Horeb*, so this being our present condition to covenant with God, now is not only to do duty, but to do it in the proper nick of time, its not now to come too shoon before the Egg be hatched nor, to Longsom when the Birds are flownen but in the right Season, and every thing is beautifull in its Season, 3. Its a proper Season and opportunity to renew our Covenant with God when the Lord's wrath is threatened against us for Sin, or lying on us already, 2. *Chro. XXIX 10*. God's Wrath was gone out against *Israel*, for their Sin, and they fall on this way of Removing it let us enter into a Covenant that his fierce Anger may be turned away his wrath is gone

gone forth against us in taking away the Ark and the priveledges of the Nation, and in sending a Curse with, and blasting the ordinances where they are in purity, in giving Ministers that sad comission, *Iſa* VI 8. 9, 10. Preach the Hearts of this People hard, and where shall we look but we see evident Tokens of his Anger, therefore let us enter in Covenant with God, that his seirce Anger may be turned away 4. When we make Sinful pactions with People of Corrupt Religion, like these *Ezra* X 2. 3. We have Sinned in taking strange Wives of the the People, now therefore let us make a Covenant to put them away and the Children of these mixed Marriages spake half the Longue of *Israel* and half the Langue of *Aſhdod* so have we made a Covenant with a People of different and corrupt oppinions and our Ministers Prayes half in the Langue of *Scotland*, half of *England*, and have amixed Religion half of Presbytry half Prelacy, such times as these are proper Seasons, to renew our Covenant with God, and all of them are met together in this sad day of perplexity from the Lord of Hosts in our valley of Vision 5. when the Lord gives gracious deliverances to his People from their Enemies, as here in the text, they are coming home from the Babylonish Captivity, then *Israel* and *Judah* go together to seek the Lord

Lord their God, saying let us enter into a sure Covenant with God, this I fear sayes that the Reviving at the Revolution was not a delivery from our captivity, Since tho we had broken our Covenant, with God, yet had neither Heart, Hand nor Honesty to do it, and a sad Reproof to these that did it not.

Sixthly wherein doth the seriousness and integrity of the Heavenly Souls, appear in coming back to Renew a broken Covenant with God, Answer, in doing as these honest Covenanters did, 1. Joyn together in going about the Work whatever differences were among them before, the ten Tribes that were seperated to Calfe. and Devil Worship, befor, and Judah that long retine the true Worship they both lay asidetheir factions, & Labour to put away all the Sins that had made the division, and so *Israel* and *Judah* got together.

2 Does they did making a holy Progresse and promotion, what are they doing? Are they laying or sitting still, Reasoning and disputing about the matter, no, no they are no Slugards, they are advancing, and setting forward in Reformation ay & ay going putting away the other Sin, ay doing the other duty, and setting about the other peice of Reformation ay going, go ye as they did, & God send you good speed to day, and favour in the Sight of the man Christ Jesus, with whom ye are to renew your broken Covenant, and grant you
Grace

Grace to go from strength to strength, till every one of you appear at last before the Lord in a melting Heavenly Covenanting frame.

3. Come as they did with a Heavenly melting frame, they are going weeping, O that the way may be called *Bochim*, the place. or path of weepers for so might their way be called it was all bedewed with their tears weep one these account, 1. for all Sins against God and wrongs done to Christ *Zech XII 10.* Look on him whom ye have peirced and mourn, that there may be a great Mourning amongst you, like the mourning of *Hadad drimmon*, in the valey of *megiddon*, every one for his own Sins and for all the abominations of all Ranks, especially for abounding Perjury, and breach of Covenant with God 2. Mourn as they did, for the great shame they had fallen under by that Sin, *Jer. XXXI 19.* After I was Instructed I smote upon my thigh, I was ashamed yea even Confounded, because I did beare the Reproach of my Sinfull Youth, and the Lord says of such penitents I have Surely heard *Ephraim*, bemoaning himself he is my dear Son, my pleasant Child I will surely have mercy upon him. 3. Weeping for Joy and Love to Christ, who had Loved them out of Sin, and misery, like that Woman *Luke VII 37.* And behold a Woman in
the

the City which was a Sinner, when she knew that Jesus sat at Meat in the House, stood behind at his Feet Weeping, and began to wash his Feet with Tears, and to wipe them with the Hairs of her Head, and Kissed his Feet, and anointed them with Ointment. vers. 47. And her Sins which were many were forgiven, for she loved much, would ye not covet to be in such a Frame as this Woman? would ye not covet to win as far ben in Religion, and Communion with God, would ye not covet to have as free and full a Pardon; see then if ye can win to this Heavenly and Melting Frame to love CHRIST, untill you weep again for joy.

4. They came back to renew a Broken Covenant, with an Holy accurat Scrutanie, and search after GOD, *they shall go and seek the LORD their GOD; It is not they shall go and seek home to Canaan again, it is not they shall go and seek to build the Temple again, it is not they shall go and seek Heaven: What shall they seek then? they shall seek the LORD their GOD, if they were a Flock of Swine, the swill of Canaan would serve them, if they were a pack of Cheats and formal Hypocrites the Stately Temple would have been sought by them, and rested in it when they had found it, boasting of it; The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are these: If they had been a pack of Ignoramuses,*

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amuses, or so many Heathen *Balaams*, that thought a Life without Holiness, and a Heaven without GOD would have done their turn, and they would have sought principally after these three. But they are a Company of Single, Sincere, Heavenly, Heart-wrought People, that kens better Things, and that can be put off with nothing but GOD himself: Therefore they go to seek the LORD their GOD, for if once they have him they have them all, his Presence with a People or Person, turns a Wilderness into a *Canaan*, a Moss-nook, or a Know-side into a Heaven. *Gen. 28. 16, 17. Jacob* had lye at a cold Know-Side all Night, and his Head upon an hard Stone, yet having GOD with him, he says, *Where am I now? this is no other but the House of GOD, the Suburbs and Gates of Glory*, they will rest no where till they find the Lord their God, they go and seek the Lord their God, and when they find the Lord their God, they will not go a Foot farther, but say with *David, Psal. CXVI. 7. Return now to thy Rest O my Soul, Cant. II. 3. I sat down under his Shadow with great delight, Why? the Soul is come to its Center now, it could never rest but still Gravitat to its Center, before as Waters do to the Sea, and if they meet with any stop by the way, they still gravitat toward their Center, till they overcome the Impediment, break down the Dyke, and run with the*
more

more Impetuous Force, to the Center, and if at any Time he be to send them an errand, they refuse except he go with them, Ex. XXXIII.

15. *Except thy Presence go with us carry us not hence; not a Foot they go, not a Word they speak, but it is all to seek the Lord their God, with Panting and earnest Desire, as Job. XXIII. 3. O that I knew where I might find him! I would come near, even to his Seat, Life, much Luck and Liberty is going about his Hand, but no Luck to be had no where else, Psal. LXXIII. 24. 25. Whom? or what have I in Heaven but Thee, and there is none in all the Earth that I desire beside Thee: They go to seek the Lord their God, ay they seek, and ay they go, ay they go, and ay they seek; happy They, for they shall find, Prov. VIII. 34. Blessed are they that seek for they shall find.*

5. They come back seeking the Lord their God, with great earnestness, not feignedly nor carelessly, no, they set about it work like, heartie like, finding like, now their Faces are to the Wark their Faces are Zionward, not like many now lying under the great guilt of a broken Covenant with God, and they will hold up a Discourse about Renewing and Keeping Covenant with God, and it were the better it were renewed, then we would have brave Days, and then run dayly and join in Communion with the breakers and abjurers of it, but will they be at the pains to set their Faces out of their warm

Nest to fetch Ministers that stand by it, and renew it, and join with us, and set their Faces to the Work, no, yea such Ministers shall not see their Face, tho' they come to their very Dors, and yet I cannot wonder enough at it, they have the Confidence when Trouble comes to cry to God for help, what if God say to them as once he did to the like of them, Jer II. 27. *They turn to me the Back and not the Face, and yet in the Time of their Trouble they will say arise and save us, if ye were but as earnest to be in Covenant with God as to be in a good Mealing, and as earnest to keep every Article of it, as to keep your Horse or Kin, your Face would be to Zion to God, and his Covenant but being at best, think what ye will, of a Galio temper that cares for none of these Things, ye talk of Zion, God and his Covenant with your Back on all the Three; O! face about Man, face about Woman, come to Zion asking the Way, with your Faces thitherward: It sets you not to speak of Zion, and God's Covenant, you look not Work-like, your Backs are on Zion and God's Covenant, come to Zion and your Faces thitherward.*

6. They came back to renew their broken Covenant with great Humility, denyed to their own Wisdom. willing to receive Instruction from all that faces the right Airth. O quoth they! Is this the way to Zion? They they ask at these below themselves in Grace
and

and Experience; as the Spouse of the Daughters of *Jerusalem*, desiring their help to get a meeting betwixt Christ and her, Cant. V. 8. *I Charge you O Daughters of Jerusalem, if ye see Christ tell him my Condition. They ask at Ministers, Cant. III. 3. I went to the Watchmen to whom I said, saw ye him whom my Soul loveth. They ask at God himself, Cant. I. 7. Shew me O thou whom my Soul loveth, where is bonny Zion, where thou feeds the Souls of thy People, with a Feast of fat Things full of Marrow, not like some so puffed up, that they think they are able enough to teach Ministers, not like these that are careless whether they get an Answer or not, like Pilat, John XVIII. 38. that asked what is Truth, and went out, and waited not for an Answer, or these Hypocrites, Ezek. XXXIII. 31. They hear thy Words but they will not do them, for their Heart goeth after their Covetousness. O they are Humble, Serious, sensible of their Ignorance, Crying, Light Lord, Truth Lord, Lord send forth thy Light and thy Truth; and let them Guide me, and bring me to thy Holy Hill where thou dwellest, Lord guide me in coming to God, and in the weighty Work of Covenanting with him, for I am a poor Brutish Ignorant, and unskilfull Body in this Work.*

7. They came back to renew their broken Covenant effectually, taking these means that will prove effectual for doing the Thing,
and

and removing all Differences among themselves, how so? they begin with God, to get the breach betwixt him and themselves done away, and then Union among themselves natively follows, for the Lord's Departure, and breaches go together, *Hos. VI. 14. I even I will tear and go away, Rent your Church, and set you all in Factions, and leave you* So joining to the Lord and to one another, go Hand in Hand, let us joyne ourselves to the Lord, *Hos. VI. 1. Come and let us joyne ourselves to the Lord, let us return to the Lord our God, for he hath torn and he will heal us, he hath smitten and he will bind us up*, let us be glewed to the Lord and one another. O Sinners! be perswaded it is our breach of Covenant with God, that hath made so many breaches among our selves, as appears by the Covenant renouncing Oaths among us, that hath mightily divided us, and we will never be united untill we renew our Covenant with God again, and cursed be the divider that hath broken us, and for a chat of the World, a bit of Pride, or unwritten Traditions, or upon the account of Church renting Oaths, or Promises, shall this Day stand in the Way of a blessed Union, let your false Oaths and Covenants go, break these and renew, and stand by your Covenant with God, and we will join with all of you on these and on no other Terms, because Union in Sin is nothing else
but

but a Conspiracy against Christ; I charge and obtest you as you will answer to GOD, at the great Day on your Peril, come joyn your selves to the LORD, and to one another, in a perpetual Covenant never to be forgotten.

8. They came back to renew their broken Covenant with God, sickerly with Heart Desire to make sicker and fast Work, that they play not fast and loose with God any more, no, no, the Covenant must be both sicker with God, and sickered upon their own Memories never to be broken or forgotten, a perpetual Covenant never to be forgotten, it is not safe after Vows to make Inquiry, this God shall be our God for ever and ever, if the Devil and all the World, and our own ill Hearts had Sworn the contrary, I will never forget thy Precepts, I will never forget the Institutions of thy House, I will never forget that I am God's, God forbid, will I forget my Love, my Heaven, my Happiness, no sicker Work, Lord sicker Work, O Lord God of *Israel* keep this upon the Thoughts and Imaginations of my Heart for ever.

The 7th and last Thing is to tell you what you are to do in this Act of Covenanting, when you are to engage with the Lord: In the first Place, you must renounce and put away all false God's, let not Satan, Sin nor
the

the great Men of the World be your God's, let not their sinfull Commands be your Rule, either in Matters of God's House, or of your own Conversations, see for your Souls, that there be none of them lest, do as repenting *Israel* did when coming Home to God, *Hos. XIV. 1.* O *Israel* return to the Lord thy God, *Israel's* Answer is, *What have I to do with Idols, any more, take away all Iniquity and receive us graciously, for I know that one Sin one Idol, one Devil retained will marr the whole Bargain, the bowing in the House of one Rimon, will give the whole work a backset, Joshua binding Israel to God in Covenant, the first Thing he commands is, Jo. XXIV. 14. Put away the strange God's which are among you, 1. Away with the Idol God Covetousness, a Swinish Divil, ay grunting after the World, Crying Who will shew us any good? what shall I eat, or what shall I Drink? or wherewithall shall I be cloathed? This Swinish Devil made Judas sell the Saviour, for Thirty Pieces of Silver! and the Ministers of the Times, to sell the Church for Steepends. 2. Away with the Idol of Prophanity, a filthy Devil ay harling you through the Mire of Sin, and defiling and pudling you with the Cum and Sut of Hell, see there be no Prophane Person among you like Esau. 3. away with Idol Pride a hauty Devil, ay holding you upon slipry Places, ay at the tumbling over the brink of the Bottomles*

les pit, making you overvalue your selves, and undervalues others, Luke XVIII 11. *With a God, I thank thee, that I am not like other Men,* such a pharasaick Spirit Readly stick ay by a Corrupt Kirk, and if at some times they come to the Mountains to hear faithful Ministers, they are ay finding fault with their Doctrine, or Life, as these proud Pharises did with Christ, he is a Man Gluttonous and a Wine biber, he is not of God, for he keepeth not the Sabath day, he speaks ay against the Church, and makes void the traditions of the Elders, are you proud Souls ill pleased with Faithful Ministers, the Lord is as ill pleased with you God resists the proud 4. Away with Idol Decit a cheating Divel, ay setting your talk, and whinging at Duty, and yet cheating the People of God, and undermining his work professing what never yet entered into your mind to perform, 5. Away with Idol fear, a Dead Swumph Divel, ay crying the Magistrates will be on us and fleeg us out of our witt, out of thy witt may the like of the go, and then thou will not Do so much ill to the work of God, dead Calf, I tell thee they are very ill Magistrats, that are not better then thou art, Isa. VIII 12, *Fear not their fear, they are all living that the present Magistrats have slain, yet for being true to God, what fears thee?* 6. A-
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way

way with Idol Malice that flandering Di-
 vel, ay speaking ill of them, whose shoes
 thou art not worthy to carry after them,
 either for parts or piety, and all this because
 they will not follow, thy example a brave
 bargain indeed, follow thee, who follow
 thee to thy Family seldom or never is the Wor-
 ship of God there, follow thee to the
 place of Worship, If there be a Society
 in *Scotland* that have overthrown the work
 of God, there lands thou ! follow thee to
 the Ale House, there thou Curles lyes,
 Swears, Drinks they self Drunk, & makes
 a mock of Godliness and the Professors
 thereof follow thy example no fault Indeed
 1. Pet. IV 4. *That thinks it strange, that
 Men run not with you to the same excess of
 riot, Speaking evil of them, wondring at them
 as an Hen that hath hatched Patridge, Eggs
 when they flee away, being of a more Noble
 kind, then her own, Chikens and many
 other graceles gates ye go, till at last Sin
 being finished bringeth forth Death.*

2, You most promise in Christs strength,
 sincerely to keep or have a respect
 to the heal Law, of God, these that
 Commands to act for Christ, as well as these
 that Commands to refrain from doing evil
Isa. I. 18. And that ye are as willing to
 go to Gethsemany, and accompany Christ
 in his agony's as to go to Mount tabor, to
 enjoy a waff of Heaven, in his company,
 to

to suffer as well as to reign with him, and that thou shalt do so with all they strength and Soul always even to the End Neh. X 29. *They entered into an Oath, and into a curse, to keep all the commandment of God.*

3. You must engage with all the Heart, to stand to the whole work of Reformation, from Popery and Prelacy, as it was at its height in the Year 1649. Contained in the Scriptures, Confession of Faith, Catechisms Confession of Sin and Engagment to Duty, Covenants National and Solemn league, and that you shall have a respect to all the Artickles of the Covenant, engaging to Maintain to your Power, the Priveledges, and Sovereignty of the Kingdom, and Scriptural Government, Doctrine, Discipline, Worship and Goverment of the House of God, *Pf. 119. I have Sworn and I will perform, that I will keep they Righteous, Judgement's & that you shall do your uttermost to get the present Church reformed, from this mangled Religion, all mixed with reformation, overturning Institutions, both in its, Goverment Discipline, Doctrine and Worship, Oaths and Patronages and that by discountenancing them & otherwayes, this is the ashtaroth of the time put away the strange God's and this cursed ashtaroth from among you.*

5. You most most promise to give yourselves

selves wholly to the Lord, Soul and Body,
 goods and Relations, to be at his service,
 and that if he call you to it you shall leave
 all and follow him, and not love your
 Lives to the Death, and you may bless
 God if he take them off your Hand, and
 say as Manoah's Wife, if the Lord had
 been amind to Kill us he would not have
 accepted a sacrifice at our Hands, beg that he
 may take away all Iniquity, and receive
 you graciously, and take Heaven and Earth
 to witnes that you are his, for you have
 Joyned your selves to the Lord in a per-
 petual Covenant, never to be forgotten:
 And if ye do so the Lord will give him-
 self to you, his Spirit, his Son, his purchase,
 his Heaven, Grace here Glory hereafter:
 And will say I am the Lord thy God, the
 holy one of *Israel* thy Saviour, come a-
 way then the Artickles are drawn up, & God
 hath Subscribed the Covenant, in these
 Words, I am the Lord thy God the holy
 one of *Israel* thy Saviour, take thou the
 Pen and set down thy Name in as fair
 a character as thou canst, & let that Prophecy
 be fulfilled of you this day *Isa. XLIV.*
 5. One shall say I am the Lords, and
 another shall call himself by the Name of
Jacob, and another shall Subscribe with
 his Hand to the Lord, and surname him-
 self by the Name of *Israel*, O Let it be so
 Gods *Israelits* indeed in whom are no Guile,
 who

who shall not deal falsely in his Covenant and the God of Heaven help you, and set his Seal to it, let it once pass the Subscriptions and the Seals, and Seal up your Souls to the day of Redemption.

The Lord Bless &c.

Then after Prayer & Ps.

the Covenants National and Solemn league were Read, and then the Confession of Sins and Engadgments to Duty in so far as was concerned us in our Low capacities, and keeping within our stations.

CONFESSION of SINS and

ENGADGEMENTS to DUTY's

THE Reasons why we the small Remnant of the once famous and Glorious Church of *Scotland*, when in her Robes in the Year 1649. Do Renew our Covenants with God, in our doole weed, and Widowes Garments, tho' neither the Magistrates, Ministers, nor *England* do Joyn with us, are as followeth.

First when the Three Kingdoms entred in a Solemn League with God, the Three Kingdoms, were not three different parties, but like *Israel* and *Judah* had Joyned themselves

selves together, to be the one party and the great *Jehovah* was the other party, and tho' *England* and *Ireland* have played the Harlot, yet let not *Scotland* offend, and althought the most part of *Scotland* have broken the Oath of the Covenant, and taken a Covenant abjuring Oath, yet let not them all offend, for in the great Defection in *Elijah's* days when the great part of the Nation had broken their Covenant with God, yet there were Seven Thousand in *Israel* that would not break nor bow a Knee to Baal, let *Scotland* and *England* break their Oath, and Change the Doctrine, Worship, Discipline, and Government of the Church as they will, yet we in divine strength, will keep these pure Institutions, as we sware, so let us pay to the Lord our God.

2. Because these sacred Obligations are so publickly broken, and violated by all Ranks, especially Ministers by their Reiterated publickly abjuring of it, and could not under pain of perjury be silent when they Swear away, the Right Doctrine, Discipline Worship and Government of the House of God, but Swear to maintain, and defend it, in our private station with all the strength we could, let us as publickly Renew our Covenants as they have violated them, and that in the same Year and Moneth they have done so.

3. Because

3. Because this Generation is like to forget they are in Covenant with God, and turn Ignorant of what National and Solemn Covenanting with God is, and the way and manner of going about it.

4. Because some whither out of Ignorance or Selfishnes, or for what other end I cannot tell, pretend to the Renewing of these Covenants, and put in such Impossibilities, and Irritating expressions in them contrary to the Word of God, as is enough to irritate superiors and make these that are unskillfull to Mistake what a Covenant of this Nature with God is.

5. Because many well Meaning People are readie to think the Covenants a thing differnt from the Bible, & also the Confession of Faith, as some of their Learnedst Leaders askeed at my self, how many Rules have we to walk by, I answered, one only, the word of God. He said he thought we had, moe the Confession of Faith and Covenants I Answered then our Catechism is nor right, which saith the Word of God is the only rule to Direct us &c. for we abhorre Popery that says there are 2. Rules *viz*: The commands of the Word of God, and the Commands of the Church of which they say their are Six principal ones, but let them and them make as many Rules as they will, to us there is but one rule the Word of God, to rule us, Confession of faith, Covenants,

venants, Commands of the Church and all, for that is a compleat National Covenant, *Neb. X 29.* They entered into an Oath and a Curse to keep all the Commandments of God,

6. That we standing up for and cleaving to the Lord he may abide with us and be our defence 2, *Chro. XV 2.* The Lord is with us while we are with him.

7. Because although we will not go out of our stations, to meddle with the Magistrats part, or Reform *England* or maintain the Rights of the Parliament of *Scotland*; yet we shall do all we can within our station we shall make a sincere mint to keep our own part, and do all we can by Prayer and Supplication to God, to Endue the Hearts of Magistrates, with his Grace, make them favourers of his Interest & blessings to these Lands, and that he would Reform *England*, and *Ireland* from these many corruptions in their Church Constitutions and refuse to countenance these that are one the other side in their Superstitions, and shall encourage one another in persuing the Ends of these Covenants, as far as it is possible for a People in our mean capacity's can do, and that the rather because the Kingdom of God comes not with observation, bl mighty Kings and Armies *Ez. IV 6.* But by working Grace in the Heart, by mean & contemptible Instruments,

who hath despised the day of small Things, not by Might nor by Power, but by my Spirit saith the Lord of Hosts. And the Lord choiseth the base things of this World, to confound the Things that are Mighty, and the Foolish Things of the World to confound the Wise.

8. Because we cannot dwell with a safe Conscience in our own Houses, and Christ put to the Door of his House, shall we put off our Coat and not put it on, shall we stick at all the reproaches that are cast upon us, in rising and taking in the Beloved, when he stands without and sworn to the Doors, no, let us do as *David*, Psal. CXXXII. 1, 2, 3, 4. *Lord remember David and all his Afflictions, how he swore to the Lord and vowed to the mighty God of Jacob, Surely I will not come into the Tabernacle of my House nor rest in my Bed, I will not give sleep to mine Eyes nor slumber to mine Eye-lids, untill I have found a place for the Lord an Habitation for the Mighty God of Jacob, Scotland will thrive no worse that the God of Heaven have an House in it, let them all say what they will.*

And that God may take up House with us, and be no more like a Stranger in the Land, or a way faring Man that turneth aside to tarry but for a Night, and Pardon all our Sins and the breaches of his Covenant and bless us in this great Work.

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We will freely and with deep Humiliation and sorrow of Heart confess we have dealt perfideously in God's Covenants, both in the National Covenant and the Solemn League in all the Articles of it, not one Jot or Title of them are kepted, and therefore we are lying under that heavy Threatning, Ezech. 17. *Shall they escape that do these Things, shall they break my Covenant and be delivered.*

As to the first Article where we engaged and vowed to God, to preserve the true reformed Religion in all the Parts thereof in the Church of *Scotland*, in its Purity of Doctrine, Worship, Discipline and Government that we Sware, but how have we performed, alas we have given yea Sworn over the Church Government to, the Magistrates brought up in another Religion, and therefore Doctrine, Discipline, Worship, and all are Corrupt, as we proved on the Fast-Day, and hence the Lord hath gone far from his Sanctuary, and we lamenting the Glory is departed from *Scotland*, for the Ark of God is taken, we vowed also to the uttermost of our Power, to reform *England* and *Ireland*, in Doctrine, Discipline, Worship and Government according to the Word of God, and best reformed Churches, but alas many with uplified Hands in an Antiscriptural Covenant and Reformation overthrowing Oath, deformed to the uttermost of our Power, the
once

once Glorious Church of *Scotland*, and are bringing her step by step, in the nearest conformity to the worst reformed Churches, in Doctrine, Discipline, Worship and Government, strengthening the Hands of the *English* Church in her Corruptions.

And in the 2d Article we Swear to extirpate Popery and Prelacy, and the Government by Bishops, Arch-Bishops, Deans, &c. But how perfideously have we dealt in this also, and Ministers themselves have Sworn to the Government of *England*, Governed by these abjured Ranks of Men, they have also Sworn to maintain Kings and Queens in their Royal Dignities, and this Oath being an *English* Oath, made for the Defence of the Church of *England*, by Prelates and others, and it being the Law of *England*, that the Kings of it are Head of the Church, and so they make Kings and Queens civil Popes, for they by Royal Dignity understand, another Thing than we do. In *Scotland* by it we understand, the King's just Power and Greatness in things civil over the Kingdoms: But by his Royal Dignity they understand in *England* his Headship and Power over the Church of God, and that he is Supream over all Persons, and in all Causes as well Civil as Ecclesiastick here lay the Poyson and Perjury of *Scots* Ministers in Swearing the 1st Oath; and in the 2d Oath they Swear to defend the Government

to the uttermost of their Power, thus also is an *English* Oath devised, and imposed by Bishops, the Lords Spiritual and their Authority, nowhere lyes the Deceit, Poyson and Perjury of this Oath in *Scotland*; That *Scotland* takes up the Government in one sense, and *England* in another, by the Government *Scots* Men understand the Civil Government of the Realness by Just and Lawfull Magistrates; but by Government the *English* understand the Government of Church and State, both by the Civil Magistrates, and his Creatours Bishops, and Arch-Bishops. So no possibility for a *Scots* Presbyterian or Minister to Swear an *English* Oath in these Terms, without Manifest Perjury and breach of Covenant, for the Word Government in the Mouth of an *Englishman* and the Word Government in the Mouth of a *Scotsman*, can no more agree, than as the Proverb is, than the Devil and Holy Water can agree. In this Article we are bound also by Solemn Oath to God, to put away Schism, Heresy and Division, and whatsoever is contrary to sound Doctrine. But alas! what Divisions are made in the Lands, by receiving new Innovations, into the House of God, both contrary to the Doctrine that we have received and to the Oath that we have Sworn, and what pains is taken by unfaithfull Ministers to put away these that are against Schism and Heresy, and for maintaining

maintaining of sound Doctrine severall Acts
past in Courts, and Curses and Anathema's,
bellowed out in Pulpits against these that will
not join with an apostatizing Church in Schism
Perjury and Division, and in the mean time,
receiving to be ruling Elders: such as have
been Schismaticks, and accepted of Tests, un-
lawful Oaths and Bonds.

And in the Third Article we Swear with
our Lives and Estates to preserve and main-
tain the Rights of the Parliament, Sincere-
ly, Really and Constantly, in our Several Vo-
cations, and the Liberties of the Kingdom,
but we acknowledge to our own great shame
we have given away with our Hands
both the Rights of the Parliament, and Liber-
ties and Sovereignities of the Kingdom,
and these are swallowed up in an *English*
Episcopal Parliament, and Constitution, in
this Article we also promised, to defend the
Kings Majesty and Authority, in the Defence,
and Preservation of the true Religion, but
alas with Perjury is this Land guilty of in
this that there are contrary Oaths and Prac-
tices taken, many have defended murdering
Kings, shedding the Blood of the Saints, and
overthrowing Reformation, and Liberties of
the Kingdom and Swearing to defend them
in so doing, and instead of limiting them to
a just Power, have allowed them an un-
just Power of intruding into the House of
God, and given the Royal Priviledges, and
Prerogatives

Prerogatives of Christ and his Church to them: Which is no less than to say to Christ, we will not have this Man to Reign over them. So that Acts of Parliament are imposed, and received in many Things instead of and contrary to the Word of God, which Commands every Thing in the House of the God of Heaven, according to the Mind of the God of Heaven, but though we neither ought nor will do any thing that tends to Diminish the Kings just Power and greatneses, yet we deny that he hath a just Power to Impose on the Church, Acts and Oaths contrary to the Word of God, Fundamental Laws of the Kingdom, and upright Covenanting with God.

In the 4th Article we faithfully promised to endeavour the discovering of all such, as are or have been incendiaries, or evil Instruments in hindering Reformation of Religion; but alas by our Intelligencers and others, we are horridly guilty in discovering in order to Punishment, the Advancers of the true Religion, and many are and have been guilty of Dividing the King and the Godly, from one another, and also joining King and Subject together in a way quite contrary to the Covenant, that Malignants might not be brought to condign Punishment.

And in the 5th Article we promised to keep Peace and Union with *England*, according

according to this Covenant, whereas that Union is broken, and an Union made with *England*, for the total Extirpation of Reformation it being one of the Fundamental Articles of the Union, That the Episcopal Church of *England* shall be preserved.

And in the 6th Article, we promised according to our Places, and Callings; In the Common Cause of Religion and Liberty and Peace of the Kingdom, to defend and assist them that join in this League and Covenant, in the maintaining thereof, whereas we do all we can, to Destroy them, weaken their Hands and break their Hearts. 2. That neither will we suffer our selves directly nor indirectly by whatsoever Combination, Perswasion or Terroure, to be divided with or from this Blessed Union, whether by making Defection to the contrary Part, or to give our selves to a detestable Indifference and Neutrality in this Cause: Whereas to our great shame both Directly and Indirectly for fear of Man some are quite gone off to the contrary Side, and publick abjurors of this Covenant some turned to this abjured Indifferency, and neutrality, and cares for none of these Things, some combining by Bonds, and unlawful engagements to break and divide the People.

And One great Reason of all this is, we have not Cordially closed with CHRIST, with Christ with the Heart, when we lift up
our

our Hands to him, and have not walked humbly and answerably to our Engagements, but have swelled in Pride resting on the outward Duty, in entering in Covenant with God, constantly crying the Covenant of the Lord the Covenant of the Lord, therefore we are left of God, to the Discovery of our Hypocrisy, because of our own Noble Privileges, Shame and disgrace before the World, and hazard of the heavy, Wrath of God, in Time, and Eternity, and now having made Confession of these God Provoking, Land Ruining, Conscience Wasting Sins, and desiring to ly in the Dust before God, and mourn for these and all other Sins as the Breach of the National Covenant, against Popery, and the civil power of Church Men, whereas we set up Popes at home, also surrendering our Government to the Bishops of *England*, to be Governours both in Things Civil and Sacred; and we do promise in the sight of GOD, and Strength of Christ, to forsake for our Parts these, and all other our Abominations, and this Day to make a Covenant with God to put them away, that the Lord may take away the Judgements lying on, prevent the Judgements threatned, restore us to be a free Nation, and a pure Church, and prevent and assist us in contending for the Truth untill that Time.

And because there is an indispensable necessity lying on all them, that would obtain
 Mercy

Mercy to forsake Sin, with Detestation as well as to Confess it therefore that the reality and Sincerity of our Repentance may appear, we do Sincerely resolve, and engage our selves to the Lord, only, in the Strength of Christ, who is the Lord our Righteousnes, for the Time. to come, carefully to avoid all these and other offences, whereof we have made Solemn and publick acknowledgement, and to hold out off, trapes and Snares thereto Inducing, and to Testify our Heavenly Mindedness and the Sincerity of our Souls, and self Denyal and how Brouden our Souls are on Christ and his Interst, and that we may be made strong in the Lord, and the Power of his might to performe our Promises to God, we do this day with Heart and, Hand, lift up to God, in the Heavens, Renew for our Parts, in our stations the Nationl Covenant, and Solemn league, Promising in the Mediators strength to perform all the Duties therein contained which we are obliged in our severall capacities, according as the sad Circumstances of our time calleth for and doeth allow in the severall articles thereof.

2. Notwithstanding that a Number of Men have Surrendered the Sovereignty of our Nation, Rights of our Parliament, not only against this Covenant, but also against the will and over the Belly of the great
U Body

Body of the People, of this ancient Kingdom, and of all the Supplications, protestations and Endeavours of the Body of the Nation, of all Ranks, and persuasions, Nobles, Gentlemen Ministers and People, and also have Supplanted the Church of God, and surrendered the Crown and Secpter, and pure Institutions of Christ's freedom Priviledges, Doctrine, Discipline, Worship and Government of the Church to our Neighbours, yet notwithstanding all this we shall Maintain that the Church and Nation of Scotland ought to be a free Church and Nation, and that we in our Stations shall do all we can, both by Supplication to God, to make us such, and keeping at as great Distancé as possible, from the betrayers, and Surrenders of our Noble Priviledges, civil and Sacred, especially corrupt Kirkmen, that we loss not our Souls as well as Church and Kingdom, which at best are already gone.

4. That we shall continue in declaring our great Disatisfaction, with this incorporating Union, that drains us off our substance, and Subjects us to that Parliament where 25. *Prelats* Sits in civil Places, contrary to the Word of God, and our National Covenant, where all civell Places of Church Men are abjured, as unlawful and Contrary to the Reformation of the Church of Scotland, ever since it was Reformed

formed from the Darknes of *Popery*, and to all our Solemn Vows, to the Conterary for such civel Places of Church Men, agrees Just as well with the Church of *Scotland*, as light doth with Darknes and the Temple of God with Idols, and that we shall endeavour and wrestle with God, that at last we may have such an Union with *England*, as is agreed upon, and contained in our Solemn league and Covenant, and shall carefully shun whatsoever strengthneth this Sinful Union, and disolveth our holy Union with that Nation.

5. That this great truth may appear, that these that are best Subjects to Christ or best Subjects to the Magistrat, according to the command of Christ, the great Law giver of his Church, who hath commanded us to Render to *Cæsar* the things that are *Cæsars*, and to God the things that are God's and that true saying, that these that are false to God, will never be true to Man, false to God and true to no Man, we declare and promise in the Sight of God that we shall constantly Endeavour, to defend the King in his Just power, and Greatnes he defending us in our Religion Rights and Priviledges, and shall herein exercise our selves always, to keep a Conscience void of offence, both toward God and toward Man, that we may be able to give with a clear Conscience this Answer.

so all that accuse us, to the Magistrat we
 are accused being most Innocent, for neither
 against *Cæsar* nor against our Nation, nor
 against the Temple have we done any
 wrong. And that we are not Sots, nor
 Persons to be suspected, that neither knows
 Duty's of Religion, nor that it is our Duty
 to Pray for the King and Rulers, till Di-
 rections, and set formes be sent us from Pre-
 lats, not of our perswasion, in our Neigh-
 bour Land, But shall Pray for King *George*
 and all in Authority, that God, may Guide
 them in the right way, both as they are
 Rulers and Christians, keep them from
 doing any thing that may be hurtfull to
 the Church of God, or Prejudicial to their
 own Souls, and that they may get a Sight
 of all their Sins, both as Magistrats and
 Christians, and that God may help them
 to set about the righting of whatsoever is
 wrong, either in Person or Government that
 God's Wrath may be averted, and God's
 blessing may be upon them and their Fa-
 milies, and posterity, that God may give
 them Grace here and Glory hereafter,
 make them and us mutual blessings, and
 Comforts to one another, and all other
 petitions that the Holy Spirit shall put in our
 Hears, to ask for them, and if the holy
Ghost dyt the Prayer, we both Pray sincere-
 ly, and willingly, and may have the bet-
 ter Confidence to get a Gracious Answer,

but

but if we should, Pray in a set form, Imposed upon us, under Pain of losing a little Money, it might both be suspected we were not in earnest, and that the Lord would have little regard to Compelled Prayers which are said to be ill for the Souls, we also Voluntarily engage to God, to obey the present Rulers, as far as we would obey *Solomon* if he were one the Throne of *Britann*, and that is in all their Lawful Commands, and no further, for we would have been oblidge to have obey'd *Solomon*, in helping to build the Temple, but not in building high Places, for superstitious Worship nor are we oblidge to obey such Command's from Ruler's as was given out for Lifting of Six Moneth's Cess, to bear Souldier's Charges to overturn Reformation, and Murder the People of God, when they Declared with their own Mouth, that it was so: And we give Thanks to God, that the Rulers Require no such things off us, tho' it were Just with God for our Sins, to set such over us, for if we should be unfaithfull to Man which is least we would also be unfaithfull to God which is greatest.

6. That we shall discountenance Malignants that bear ill will at the Reformation of the Church of *Scotland*, and rent the Church by their new Coined Oaths, and Innovations on the one Hand wronging
God

God, and one the other Hand that shake off the Magistrats Authority in things Lawfull, and that neither of these are any of our Communion, and that in our stations we shall encourage such, as fear God and keep his Covenant, and stick close to one another, and all of us to Jesus Christ our Saviour, only Supream King and Head of his Church, and mutually defend one another in pursuing the Ends of this Covenant, and we shall wrestle at the Thron of Grace that the Lord may Purge his Poor Church in *Scotland*, from Church betraying, disembling, and Covenant breaking flattering time serving Men: And that their Places may be supplied with valiant, Faithfull able powerfull Ministers of the new *Testament*, who shall seek the Salvation not the Smiles of Men, and shall seek the flock and not the fleece & we do sincerely Declare, it is not Pride or vain Glory, rewards or terrours of Men that makes us now take this Oath of God upon us, but out of a sense of our Duty, to God, and for his Glory and the Zeal we have for the House of God, and in hope of God's Mercy, that when he Sees that Poor things like babes that have no Pith, and casts no figure now in the World, minting to put away the Rubish, and lay a Stone in the foundation of his ruined Temple he may have pity on us, and send able Hands to compleat the

the Work and fulfill his Gracious Promise I am Returned to *Jerusalem* in *Scotland*, and my House shall be Built in it saith the Lord, and that he may not leave the Land as he hath threatned, if there be but ten in it that will not let him go, nor Quit their Covenanted God, and we Intirely Renounce all carnal Counsel and confidence in the Flesh, and casts the whole weight of the Burden on the Lord, the Lord Sustain us: And we beg that the God of all Consolation, the Father of Mercy's through our Lord Jesus Christ may Look Down upon us, and the Poor Ruined Condition of his Church, in favour, help us to perform our Vows. Restore to us our whole priviledges civil and Sacred, that according as the Years have been wherein we have seen sorrow for these great Loses, so the Lord may restore both again to us with Holines of Heart and Life to the Glory of God and our Consolation through Jesus Christ *Amen.*

This being Read and a short Exhortation to the People to consider the Work in Hand and how they ought to go about it The Door was cast wide open for all Persons of whatever Perswasions either in the House or field, to lay hold on this healing time, and mind what they had heard in the forgoing Sermon, of Joyning to the Lord, in Covenant; & that was the effectually
all

all way to Joyn them among themselves, and heall our divisions: And telling the People what a Noble Priviledge they were called to, to set the Crown on Christ's Head; for Covnanting Days are Christ's Coronation Days, as was Typified in *David*, they Covenanted with *David* and Crowned him in *Hebron*: And how offensive it would be to God, to see Persons not to be at so much pains, as to lay a finger to the Crown, to lift it up to this Glorious Head, that they often Imploy in worse actions: And how it would be an Evidence of little Love to Christ for all their Profession, that when it came to the Choek, yet they would not set the Crown on his Head, tho' he should never get a Crown, and crying again O come give him the Crown, give him the Crown chearfully and Joyfully, *Zech IX 9. Rejoyce greatly O Daughters of Jerusalem behold thy King cometh to thee, having Salvation, Can. III. And last, O! give him the Crown, give him the Crown, all lovers of him, see him Crowned, see him take Infestment in Scotland, go forth now, even now, O Daughters of Zion, see the Crown upon his Head, in the day of his Espowals, and the Gladnes of his Heart, and let all the Daughters of Zion be Joyfull in their King, and severall other Directions and calling on God for Direction and acceptance.*



THE
OATH
OF THE
COVENANT,

*As far as we in our Capacities could take
it, was as followeth.*

WE Solemnly promise, in the strength
of Christ, to the great and terrible
God, who keepeth Covenant and Mercy,
that we in our several Stations, shall sincerely and constantly endeavour to keep, and observe all the commandments of God, delivered in the Holy Scriptures, of the Old
X and

and new *Testaments*, and shall with the same Sincerity and Constancy, adhere to the Reformed, Protestant Presbyterian Religion, as attained to in the Year, 1649. Contained in the Confession of Faith, and Catechism's, and to the Scriptural Form of Church Government, contained in the National Covenant and Solemn League, for extirpating of Popery, and Prelacy and all other Errours, contrary to the Word of God, and these Solemn Covenants, and shall not suffer our selves either by Promises or Threatnings to make Defection to the contrary part or give our selves to a detestable Indifference or Neutrality in the Matters of God, and that we shall every one of us stand together, for the Encouragement and defence of one another in the work of Reformation, as we look for mercy in the great day of the Lord.

Then the Solemn Action was Closed with Prayer for help to perform, and Praises to God to see the Crown set on Christ's Head, tho' by but a few in the Land, and that King Jesus now Reigned in *Scotland*.

THE AFTERNOON'S SERMON AFTER THE SOLEMNITY.

Pfal. CXLIV 15.

*Happy are the People that is in such a Case,
yea, happy is the People whose God is
the Lord.*

I have two Questions to ask at you
honest Covenanters, and the First is
this, know ye what ye have been doing the
day? Have ye not been avouching the
Lord to be your God, Deut. XVI. 17, 18.
*And promising to walk in his Ways, and keep
his Commandments; O Blessed Work O
Happy People, happy is the People that is in
such a Case, yea happy is that People whose
God is the Lord. My 2d Question I ask at
you, whose Hearts was at the Work, and
who made the League with King JESUS,
and set the Crown on that Glorious Head
of his which is as the most fine Gold, know
ye what God hath been doing with you
this Day? I will tell you, The Lord hath
been this Day avouching you to be a People to
himself, that ye may be above all the Nations
of the Earth, that he hath made in Praise and
in Name and in Honour, and that ye maybe a
Holy People to the Lord as ye have spoken,*
X 2 that

that is it that the Lord hath been doing with you, Happy ye, that ever ye were Born, Happy is the People that is in such a Case, yea happy is that People whose God is the Lord, for in that very Day or Hour that the People or Person avoucheth the Lord to be their God, That very Day and Hour the Lord avouches that People or Person to be his: *Israel's* Covenanting with *G O D*, and *G O D's* Covenanting with *Israel*, are both done in one and the same Day, *Deut. XXVI. 17, 18.* That Day you say or swear to be a Holy People to the Lord, that very Day the Lord makes thee so: That ye may be to the Lord an holy People as ye have spoken; have you said it, have you honestly Sworn it to be an Holy People to the Lord, then I tell thee the Word the Oath was no sooner out of thy Mouth, O! honest Covenanters, then the Lord held thee at thy Word, and ratified it in Heaven, Rejoice then O upright Covenanter your Names are written in Heaven, among the Sacred Records, and the Lamb's Book of Life, that thou art a Holy Person, a Holy People to the Lord as you have spoken, just so as ye spake it, just so is it written in the Register above. I have yet a 3^d Question to ask at you, know ye what a Condition what a Case you are in, upright hearted Covenanters with God this Day? O happy is that Con-
 dition

dition you are in! and happy is that Case of yours, would to God not only ye but all that hear me this Day, (and they are a very great Host) were in that same Condition; And in that same Case of yours, see what a Case it is in the Text, Happy is that People that is in such a Case, yea Happy is that People whose GOD is the Lord.

From the 11 *vers.* the Holy Psalmist poor Man had lost the Rod, and also the Object of Happiness, and was Wandering to and fro, seeking the Chief good, in an enchanted World of deceiving Vanities, and he was concluding that these were a happy People that are freed from the Hands of strange Children, and have thriving Families, full Garners, Sheep and Oxen multiplied, now saith he, happy are the People that are in such a Case, in the first Clause of this *vers.* But the Prodigal begins to come to himself, and correct himself in the latter Clause of it, and says where away have poor I been wandring? And what a heap of Nonsense have I been expressing? Did I once say that they were a happy People that were freed from the Hands of strange Children, wo is me that ever I have said such a Word, for I looked like a Stranger to God, and the Covenant of Promise when I said it, said I indeed if they were a Happy People, that had full Garners, wo is me that ever I
said

said such a Word, for I looked like a full Soul that loathed the Honey Comb, when I said it, said I that they were a Happy People that had thriving Children, w^o is me that ever I said such a Word, I was but a Child when I said it; did I say they were a Happy People that had their Beasts multiplying, w^o is me that ever I said such a Word, I was but a Beast when I said it: When I was a Child I thought I spake like a Child, yea when I was a Beast I spake as a Beast, but when I became a Man I put away Childish Things, and am come to see wherein Happiness lyes; yea, True, Durable, Satisfying, Permanent and Everlasting Happiness yea happy is that People whose God is the Lord.

In these Words are 1st, Something imply'd; and 2^{dly}, Something expressed. 1st, Something imply'd, and that is they are a cursed and unhappy People whose God is not the Lord, and this by the Law of contraries, if it be a having the Lord to be a Peoples God, that makes that People a Blessed, and an Happy People, then nothing more sure then they that have not the LORD to be their GOD, are a Cursed and unhappy People.

2^{dly}, In the Words there is something expressed which ye may take up in these Two. 1st, Here is an Assertion of the Holy Ghost, concerning a certain Number of People in the World, distinguished from other

ther People, that they are Happy, yea Happy is that People. 2dly, What is it that makes them Happy? only this, and nothing but this, there being in Covenant with God, or having *Jehovah* to be their God, yea Happy is that People whose God is the Lord. Mark it Sirs, if ye will believe the Holy Ghost, all in Covenant with God are Happy, and none but these in Covenant with God are Happy, are ye not in Covenant with God, then wo is me for it, yea rather wo to you for it, who hath the weit of it, its neither for want of Time, nor Opportunity many are in Covenant with God, whose Fathers for Age you may be, had you then never an Hours Time in the World to enter Covenant with God, say not ye had not Opportunity for it, had you not the same Opportunity that other Honest People had this Day, saw ye not them in the Face of the Sun, and of this great Host of People, with uplifted Hands Sware that the LORD should be their GOD. And ye a pack of Idlers, stood looking on, idle Spectators, as if ye had been beholding some merry Game, or Stage-play, in which ye were not at all concerned, and if ye be in Covenant with God indeed, then are you a Happy People, Happy is the People that is in such a Case, yea Happy is that People whose GOD is the Lord, all you that can Date your Covenant with GOD from this Day, may also

so Date your Happiness from this Day, yea Happy is that People whose God is the Lord, for Covenanting with God, and Happiness goeth Hand in Hand.

Doct. That the Lord hath a People in the World, that are his Blessed and his Happy People by their being in Covenant with God, in Opposition to others in the World, that are a Cursed and unhappy People, because they are not in Covenant with him; Yea Happy is that People whose GOD is the LORD.

I shall 1st here shew who are the Cursed and Unhappy People, that we may rid Marches betwixt Pretenders, and really Godly, betwixt these that with the Jews, only pretend an Interest in the Lord, and these who really are the Lord's. 2^{dly} Point out and set upon the other Side that Happy People who they are, and how they may be known? whose GOD is the LORD. 3^{dly}, Wherein lyes their Happiness. 4^{thly}, Improve it.

First, Who are these that are the Cursed and the Miserable People? who have not *YEHOVAH* to be their GOD, who these Cursed and Miserable People are, is clear from the Opposition, they are not in Covenant with *YEHOVAH*, they have not the LORD to be their GOD. Eph. II. 12.

At that Time you were without Christ, being aliens from the Common-Wealth of Israel Strangers to the Covenant of Promise, having no God,

God, and without hope in the World. And these cursed miserable Covenantless, Godless, Christless, Hopeless People, may be taken up in these Ranks. 1st, Heathens who are not so much as externally in Covenant with God, but these are not our Business at this Time, for God will pour out his Fury on the Heathen that never knew Him, why not, let Him do with His own what He will. 2. All these are a Cursed and Miserable People, who are formal Professors, having a Name to be in Covenant with God, yet reall strangers to him, as it is said Psal. LVIII 4. *The wicked are estranged from God from the womb, and his appears from this, that they live not to God, but to the World, they live to themselves: what shall I eat? Psal, IV 6. 7. What shall I Drink? And where with all shall I be clothed? and who will shew us any good? but never a Word how shall God be Gloryfied? the purity of the Gospell preserved? or how shall I do alwayes these things that please God, they are Servants of Sin, and Instruments of Satan, Setting themselves in direct Opposition to God, his Wayes, and People, such are for the preserving of the Swine, and banishing Christ, out of their coasts for the standing of the Kirk, and Crucifying of Christ. Cursed are the People that are in such a case, yea Cursed are that People whose God is not the Lord. 3.*

Y

Cursed

Curfed and Miserable are that People that have burnt and broken their Covenant with God, in the breaking, and Burning Times, and never repented nor will Danzie to renew it in the renewing Times *Ezech. 17. 15.* Shall he escape that Doeth these things? shall he break my Covenant and be Delivered?

4. All these are a Curfed and Miserable People, as have directly or Indirectly had an Hand in persecuting, and shedding the Blood of Saints, either out of Malice or for worldly advantage, and are so far from repenting, and forrowing for it, that it is their great Sorrow, that the Magistrates will not give them leave to do so now, for if they could, they would Hang us or the Morrow, for no other end but because we have this Day taken the Lord to be our God, like *Cain, 1 Jo III. 12.* he slew his Brother, wherefore? because his own works were evil, and his Brother's Righteous. 5. These are a Curfed and a Miserable People, that stilly adheres to these that have so often abjured, their Covenant with God, and loves them the better that they have done it, and that over all Motions and Convictions to the contrary. *Pro. XVII. 15. These justify the Wicked, and condemn the Righteous, and are abominable to the Lord.* 6. All such as refuse to renew it, because they cannot see how to perform it, because of visible Difficulties, thou art a Poor cursed Wretch that will have nothing to do with

with Christ, for fear thou meet with Losses, and difficulties in his Way. I have as little hope of thy Salvation, as of any that treads God's Ground, thou plays the young Man's Part, *Master what shall I do to inherit Eternal Life, Sell all saith Christ, and give to the Poor, and come follow me,* no, no, says he, here are great Difficulties, and heine goes he farewell Christ for ever, if the Terms of thy Covenant be so Difficult, and John VI. 60, 66. *These are hard sayings who can hear them?* and back go they and are never seen more, where God hath to do, or where Mercy is a parting, not like Paul, Acts XX. 23. *Bonds and Afflictions abide me in every City, yet none of these Things move me.* And again: I am not only content to be Bound but to Die at Jerusalem for the Name of Christ. If thou continue in that mind that thou will not indent with Christ, lest thou meet with Trouble, I must be free to tell you, you are one of these sort of Folks, that hath done with Well-doing, Heaven and Happiness. 7. These are a Cursed and Miserable People, that hath made quite contrary Covenants, that they shall never hang for Religion, tho' they should change it as often as the Parliament sits, yea as often as the Moon changeth, like these Isa. XXVIII. 15. *We have made a Covenant with Death and with Hell, are we at an agreement,* away

Mad Fools! a Covenant with Death and Hell, was it because there was not a GOD in Heaven to Covenant with! that thou made a Deadly and an Hellish Covenant? O but say they! not so Mad as you think, we have made but a Covenant with Overthrowers of Religion, to yeild to what they require, lest they Hang us and Bury us in the Grave, which is called Hell in this Place, yea, but you are distracted! who hath bewitched you? O Fools! know ye not what God says? *Your Covenant with Death shall be broken, and your agreement with Hell shall not stand,* God will give you as little good of that Covenant, as Judas got of the Thirty Pieces of Silver, he never made use of one Half Penny of it, and hath fryed in Hell for it, Seventeen Hundred Years, and evermore will do.

Object. What need all this Cursing and Crying we are not in Covenant with God, we are in Covenant with God as well as the best of you, we are Baptized I hope, and what is Baptism? Is there no Covenanting with God in that Sacrament? *A.* You are Baptized there is News, have ye not something to brag of? Who brake your Baptismal Covenant, Burn your National Covenant, hate these that keep it, not enter in Covenant again for fear of Difficulties, and makes Covenant with Death, and Hell: What saith the Holy Ghost of such Baptized

ed Persons as ye are, Rom. II. 25. *But if thou be a breaker of the Law, shall not thy Circumcision be made Uncircumcision, Jer. IX. 25. 2, I will Punish them that are Circumcised with them that are Uncircumcised; Egypt and Judah, and Edom, and the Children of Ammon, and Moab for all these are Uncircumcised, and all the House of Israel are Uncircumcised in Heart, and of such the Lord saith, Am. IX. 7. Are ye not as the Children of Æthiopia to me O House of Israel saith the Lord, Baptised Apostats are sad Persons.*

I come now to shew you who are the Blessed and Happy People, and they are a People that have several Marks, and Characters, whereby they are distinguished from all other People in the World: as, 1st, They are a People that are all born ov'r again, there is a Through and Effectual Change wrought upon the whole Man, The Understanding, Will and Affections: they once judged Sin sweet, and Holiness bitter, they once judged Evil good and Good evil, but since the Change they judge the quite contrary. Psal. CXIX. 128. *I have judged thy Commandments, concerning all Things to be right, and I hate every False Way,* the Will was once Rebellious and Disobedient, rejecting Christ and his Commandments, saying, *We will not have this Man to Reign over us,* but in comes the happy Change, and then

then the Stubborn Will submits, saying, *Acts IX. 6. Lord what wilt thou have me to do?* The Affections were set all on wrong Objects, they Loved, Rejoiced and Delighted in Sin, and in Sinful Company, and were ashamed of Holiness, and a Holy Profession, but in comes the happy Change, and then they Love, Joy and Delight in the Lord, his Commandments, Wayes and People, and Glory in Christ and his Ways, who aught you know you by this? are ye the happy People, know ye what it is to be born oʷr again? knew ye ever what the Pangs of the New-Birth meant, to have your Sins as so many Daggers at the Heart, making you cry out, *What shall I do to be Saved, Acts II. 37.* Happy are they.

2dly, They are a People all led by the Spirit, of God, *Rom. VIII. 9.* Now if any Man have not the Spirit of God he is none of his, and this you may know by the Fruits of the Spirit, *Gal. V. 12.* The Fruits of the Spirit are Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness and Temperance, Contrary to the Fruits of the Flesh, which are Adultery, Fornication, Lasciviousness, Uncleaness, Idolatry, Witchcraft, Malice, Variance, Murders, Wrath, Strife, Sedition, Heresies, Drunkenness, Revilings, and the like, Who aught you? ken ye by this, are ye the happy People whose God is the Lord? are ye led by the Spirit of God? the Spirit of God leads not to the Puddle of Sin, nor back
in

Apostacy, but in the way of Truth, and Holiness, it shall be called the Way of Holiness, and these redeemed of the Lord shall walk therein; Happy are the People that are in such a Case, yea happy is that People whose God is the Lord.

3dly, The happy People are a People who have all of them come to Age, Personally entered in Covenant with God, and given themselves Soul and Body and all they have to be his, and taken him for their God, and Christ in all his Offices to govern them by his Law, as well as to redeem them by his Blood. So David, 2 Sam. XXIII. 5. *GOD hath made with me an everlasting Covenant, so Joshua, Josh. XXIV. As for me and my Family we will serve the Lord; so David, Psal. CXIX. Lord I am thine save thou me; Who aught you now? ken ye by this? have ye sincerely and personally entered in Covenant with God? when was the Time, and where was the Place? when ye renounced all your Sins and Idols, & took back your selves from your former Lovers, and made a full and free Affignation, & Resignation of your selves to God, saying as Naaman, 2 King. V. 17. Thy Servant will henceforth, offer neither burnt Offerings, nor Sacrifices to any other Gods, but to the Lord only. Did ever your Soul O Man! O Woman! say to God as the Soul of David. Psal. XVI. 1, 2. O my Soul thou hast said to the*

the Lord, thou art my G O D, happy I that have such a Soul as ever said such a Word to the Lord as this, thou art my God, these two Letters [M Y] that thou hast spoke O my Soul, takes in all the Bible, all the blessed Trinity, all Heaven and Eternal Happiness, for what were they all to me, if they were not mine, and therefore a Great Reformer said, *TOLLE MEUM & TOLLE DEUM*, take away My, and yet take away God, and altogether, it is my Soul, that said it to God, and therefore that God to whom I said it with all the Soul I had, is my GOD. So did Jacob, Gen. XXVIII. 20. Jacob vowed a Vow, what was it? that the Lord should be his God, if thou hast with thy Soul done so, then yea happy, happy is the People that is in such a Case, yea happy is that People whose God is the Lord.

4thly, The happy People are a People that earnestly long for, and greedily and gladly lay hold on all Opportunities for Covenanting with God, in as publick a Manner as they can enter in Covenant with him. If many Nations and strong People go to Covenant with God, they cry, O shut us not out at the back Door, for God's sake take us with you, Zech. VIII. 23. Ten Men shall take hold of all Languages of the Nations, even shall take hold of the Skirts of him that is a Jew, saying let us go with you, for we have heard that G O D is with you, and if but One Nation

tion will go, they greedily rejoice and lay hold on the Opportunity: 2. Chron. 15. 12. All of them in the Nation lay hold on the Opportunity of Covenanting with God, and each of them are gladder then another, that they have got the Opportunity; and all *Judah* rejoiced at the Oath (of the Nationall Covenant) for they had Sworn with all the Heart, and sought him with all the desire, if not, if but a few Families, or but one Family will go, they shall be one of that Number, like *Joshua*, Josh. 24. *Let all the Nations serve what Gods they will, either on the other side of the Flood, Worshipping as other Nations do, or of the Amorites in whose Land ye Dwell, according to the corrupt Worship of the Kingdom, yet I and my Family we will serve the Lord?* What say ye to this, who aught you? are ye the happy People whose God is the Lord? who greedily long for and Joyfully embrace the blessed opportunities of publick Covenanting with God, then happy, happy is the People that is in such a Case, yea, happy is that People whose God is the Lord.

Object. You Preach all to your own sort of Folk and to your self that have entered Covenant this Day, we will all go home, nothing here for us.

Ans. 1st, Why not, would you have us walking in such sinful Wayes, and making
Z such

such Antiscriptural Covenants, as that when we Preached the Consolations of the Gospel, these should not belong to us; God forbid, we have according to the Scripture and Practice of the People of God in all Ages been binding a People to God in Covenant, and the Bible tells us, happy is that People whose God is the Lord, who are indeed in Covenant with him. 2dly, You say, you Preach to your self, I answer so I ought to do, God forbid that I should be such a Dissembler, or such a painted Hypocrite that when I Preached the Duties, and Consolations of God to others, yet received no Instruction or Consolation to myself, Rom, II. 21. *Thou that teachest another dost thou not teach thy self? and as for the Comforts ye envy us of, have we not God's Warrant both to take Comfort to our selves, and give it to others that the Children want not their Bread; 1 Cor. I. 3, 4. Blessed be G O D the Father of our Lord Jesus Christ the Father of Mercies and the God of all Comfort, who hath comforted us in all Tribulation, that we might be able to Comfort others, with the same Comforts wherewith we our selves are comforted of God.* 3, Say you, we will all go Home, nothing here for you, I answer, whom blame ye that there is nothing here for you, you were all invited pressed and obtested to come enter Covenant with God, but you refused, if God be not your God there is nothing here

here for you indeed, but enough for that happy People here, whose God is the Lord. *3dly*, would you have us Preach contrary to the Bible, and call them a Cursed People whose God is the Lord, and you a happy People that rejected God's Covenant this Day, no, no, if ye be such Folk as reject God's Covenant, and yet will be happy, and will away Home, and break his Sabbath, and despise his Ordinances, then ye discover what sort of Persons ye are, none of God's happy People, and ye may go your way home with the heavy Curse of God we will be no worse of the want of you, it is not Godless and Covenantless People that we want here, Cursed are the People that are in such a Case, yea Cursed are that People whose God is not the Lord, but I rather you would stay and repent, and yet get Mercy, and Personally Covenant with God, and also Nationally if ever God give you Opportunity, and if you will away out of Malice and Envy, that you have seen the Crown set on Christ's Head, and because ye hear they are a happy People, then take it as a sure evidence of your Eternal Departure from God at the last Day, when he shall say, *these mine Enemies, that would not that I should Reign over them, bring them hither and Slay them before me*, Luke XIX. 37. and Mat. XXV. 41. *Depart ye cursed into everlasting*
Z 2
Fire,

Fire, and these shall go into everlasting Punishment; but alas! I see you going away in the wrong Time, for now the saving Power of God is amongst us.

Object. 2. Some well-meaning People may say Master this saying thou offendest us all, for there are here many Hundreds of People who have not held up their Hands by explicit Covenanting whose Heart is as much at the Work as these that did it.

Ans. 1. God kens the Heart, and what have you been doing within, but I ken what ye have omitted that have not explicitly covenanted with God. 2. Not I but the Bible offends you. 3. This I can say that as out of the abundance of the Heart the Mouth speaks, so out of the abundance of the Heart the Hand Acts, be Grace or not Grace in the Heart, I shall not determine, but this I am sure of, either there is no Grace or else Sin abounds, and hath the upper Hand, and its an ordinary Rule the Tree is known by its Fruits. 4. It was not the Design of this Day to conceal what Love you had to God, and his Covenant, but to come and declare, and bear a publick Testimony before the World, against Perjurious breakers of God's Covenant, for a Testimony against them, and as publickly as they have plucked the Crown off his Head, that ye may as publickly set it on, and I appeal to your selves, what Earthly King would take it well, if when his
Enemies

Enemies had Sworn the Crown was not his, he set a Day with his Subjects to set the Crown on his Head, and when the Day came Multitudes came to gaze what they could see, but never one would touch the Crown with their Finger to set it on his Head, we kennot your Heart, but this we see, many have been idle gazers and spectators, when others have set the Crown on Christ's Head, God grant you may not be Idle Spectators and Gazers in that Day, when Christ sets the Crown of Glory on their Heads that with Heart and Hand set the Crown of Zion on his Head. 5. I say this to you, that said we had as good a Heart to Covenanting with God as these that did it publickly, and I appeal to your selves for an Answer, suppose the Sacrament of Baptism were to be administred the Person to be Baptised should hear all the Sacramental Institutions and Engagements (the Person being come to the Years of Discretion) and when the Minister should say stand up, and be Baptised, and yet the Person would not stand forth, nor receive the outward Sign Water, but went his Way. I ask whether or not that Person were a Baptised Person, I trew not. 2. I ask, suppose this were a Day of receiving the Sacrament of the Lord's Supper, and certain Persons came and sat down at the Table, and heard all that were concerning the Usefulness, Ends and Necessity of receiving

ing the Sacrament, and yet when it came to the Act of receiving, and the Minister said, *Take ye, Eat ye, &c. This Cup is the New Testament Drink ye all of it;* and they would neither receive the Bread nor the Wine, now say, whither that Man's Heart was Right or was he a Communicant, I trew not; all I shall say, Christ is little in these Persons Common for a Testimony, in such a Day as this, and how they will mount a Scaffold for Christ, in a Bloody Day, that would not lift up a Hand to GOD in a sweet day of the Gospel, nor once touch the Crown to set it on his Head, is more than I can tell. But to the purpose again, these are a happy People that greedily and joyfully lay hold on all Opportunities, as publickly as they can to enter into Covenant with GOD, happy is the People that is in such a Case, yea happy is that People whose GOD is the Lord.

5 The happy People are a People that rest not in the Act of Covenanting, whither publick or privat, that is but an Engagement to Duty they make haste to perform, Psal. CXIX. 105. *I have Sworn and I will perform that I will keep thy righteous Judgments,* Miserable and Cursed are they that have engaged at Baptism this Day, or at any Time, and shall break their Vows, that which principally you Covenanters have been vowing to

to GOD, as ye shall answer to him at the Great Day, is to stand stedfast by the Scriptural Worship, Doctrine, Discipline and Government of the House of God, as it is opposed to Popery, Prelacy, Erastianism, and the Apostacy, Perjury, and Government of this present Constitut Church of Scotland, by *English* Prelats, according to the National Covenant and Solemn League, now we do not call you Blessed and Happy for so Vowing, except you perform your Vows, let it therefore appear to God, and his People, that ye have been sincere with God, in that ye perform like *David*, Psal. CXVI. 14. *I will pay my Vows now to the Lord in the Presence of all his People:* But if ye shall break your Vows to God, and go back to Popery, Prelacy or this present Apostat Church, in the presence of all the People, I call God and your Conscience to Witness that ye are guilty of direct Perjury, and shall be judged out of your own Mouth, and shall be none of the Happy People whose God is the Lord, Pay, and Pay now and continue paying until your dying Day.

6thly, The happy People are a People that will abide any Affliction, yea, Death it self, rather than deal Falsly in God's Covenant, Psal XV. 1, 4. *He shall ascend to the Hill of God, and dwell in his Tabernacle,* who changeth not his Covenant tho' it be
that

that he Swear to his Loss, every upright Covenanter with God, casts up his Account before he engage, like a Wise Builder, and sets down. *Item*, Lose the World, *Item*, Content to lose my Vail, my good Name even by Ministers, they will take away my Vail from me. *Item*, I must lose ease and a certain dwelling Place, and wander in Deserts and in Mountains in Dens and Caves of the Earth. *Item*, I must lose my Liberty and embrace Prisons, for Christ like *Paul* and *Sylas*, and *Joseph*. *Item*, I may lose my native Country all for Christ, and be driven far off among the Nations. *Item*, I may lose my Life for Christ, like these *Rev. XII. 11. They overcame him by the Blood of the Lamb, and the Word of their Testimony, and loved not their Lives to the Death*, *Item*, in one Word, I am content to lose all in the way to Glory, except God and my poor Soul, these they cannot, these they will not part with come what will, no their Souls are glewed to Christ's Heart and love to him stronger than Death, *Psal. XLIV. 15, 16, &c. Because of the Reproach of the Enemy and the avenger, all this is come upon us, yet have we not forgotten thee, nor dealt falsely in thy Covenant; tho' we by counted as Sheep for the Slaughter, fore broken in the Place of Dragons, and killed for thy sake all the Day. Its like the Covenant betwixt Jonathan and David, they*
made

made a Covenant together and kepted it, because they loved one another as their own Soul yea happy; happy is the People that is in such a case, yea happy is that People whose God, is the Lord.

6. They are a People that loves holines as it is Holines, tho' no reward were following after it; Psal. CXIX Thy Word is pure therefore my Soul loveth it: Not so much because it shewes how to shun Damnation, or leads to happiness but because of it's spotles purity and Holiness so sweet and agreeable to my Renewed tast Psal. CXIX 103. How sweet to my Mouth are all thy Words of Truth, yea sweeter then the Honey to my tast yea happy; happy is that People whose God is the Lord, Psal. LI 7. 8. David had brought himself in hazard of Damnation, and he goes to God by Prayer, and what sayes he? Does he say Lord keep me out of Hell; Lord take me up to Heaven; and make me happy no but he pants and breaths after peure Holines in this Life, Lord create a Right Heart and renew a Right clean Spirit in me; make me once Holy come of Happiness. What will, yea happy; happy is the People whose God is the Lord.

7. The happy People, are an high Bended and an aspiring People, think not them base Sprited and Men of Mean, and low Designes, because, they abide Tryal of Cruel Mockings, and does not strive to

keep the Religion most in fashion and such as is the Kings Religion, the great Man's Religion the Religion of these that are the Ministers of the times, rather than the Ministers of Christ that by so doing they may brag it out with them and the Ministers may allow them Familiarity and say why come ye not oftner to my House stay till ye get a Drink good-Man, and stay good-Wife take a Part of my Dinner, and then go Home Braging I was in the Ministers, but would he let me go till I Dind with him no; Oh! he is an Honest Man our Minister, nor are they of base and loose Spirits, because they do not aspire to places of Honour in the World no they think no more of Christies Crowns and Kingdoms, Places of great trust, and Earthly Celleries, then Dust and Dung among their Feet *Phil. III* 8. 9. I count all things lose and Dung nor are they a base and Mean Sprited People, because they refuse Kirks and Step-ends, and contem to go in Suaggering in their perfumes to *Synod's* and *General Assemblies*, and be remarked for pretty, net, witié Speeches no; all this is but to walk in a vain show what would they be at then! Or wherein does the high bendednes, Nobility and Majestckness of their Spirits appear, it appears in this the Trampling of Crowns, Scepters, Sinfull and Worldly Riches, Honours and preferments, under their

their Feet, and therefore the Church Picture is drawn in a stately Majestick form Rev. XII 1. *Standing on the Moon Cloathed with the Sun; and on her Head a Crown of twelve Stars, treading all the Galantries of the World under her Feet like the Eagle, can play at no meaner Game then the Sun, all Arayed and decked with the Royall Robes of Christ, the Sun of the Spirituall World, and rejoycing in him that hath thus adorned them, Isa. LXI 10. I will Greatly rejoyce in the Lord, for he hath cloathed me with the Robes of Righteousnes, and covered me with the Garment of Salvation, and on their Head a Crown of twelve Stars, the Doctrine of the twelve Apostles: Noble and Majestick are they by their new Birth and extract, John I. 11. 12. Born not of the Flesh, nor the will of Man, but of God, Noble in respect of their Ready Imbracing the Gospell, Act 17 11. These were more in Noble then these of Thessalonica, in that they received the word with all readines of Mind, Noble in respect of their rule, and Places of trust, they rule not with Sinful Worms but with God, Hos. 11. 12. Judah yet rules with God, and is faithful with the Saints: Rule, and are Ruled by his Law, in opposition to any Human Law to the contrary, Noble in respect of their end and Designes Phil. III 8. 9. to 14. All loss that I may gain Christ, I press.*

to the highest pitch, and degree of Holiness that ever mortal attained to, I press forward if by any means, I may attain to the Resurrection, to Eternal Salvation, they are such a Majestick, aspiring high bended People, that they think no more of Heaven, and *Angels* without Christ, then of a fallen and morose company of Mornerers about a Toombe Grave like *Mary*, *John XX 13*. She weeped in the company of *Angels*, and still cryed my Lord is away, and his Place is ill supplied by *Angels*, you are good *Angels* but ill Christs and *David Psal. LXXIII 25*. *Whom have I in Heaven but thee ? And there is none upon Earth that I Desire besides thee ;* Yea happy, happy is the People that is in such a case, yea happy is that People whose God is the Lord.

8. The happy People are a People that exceedingly long for Christ's second appearance to Judge the World, and deferred hope gives them many a seek Heart, but if once he would set his Glorious Head through the Clouds, then desire accomplished would be sweet to the Soul, they would then start to their Feet, as the Spouse in another case, and cry the Voice of my Beloved, well is me for ever more, long looked for, is once come at last, or as the blessed Martyr at the Stake, who when Christ came with his sensible Glorious presence, cryed out

out O ! Austine, he is come; he is come; hence they are called. 2. Tim. IV 8. *Lovers of his appearance, who have laid up for them a Crown of Righteousnes, benee al sois so many Prayers for his Coming, and his hasty coming Cant. VIII* Last make hast my Beloved and be thou as a Rae or Young Heart upon the Mountains of Separation, take long Steps, hasten by Hand all the Great promises to be fulfilled, before thy Coming, shoul away Snful Suffering days, and dayes of desertion, and the Triumphing of the wicked, let it be but for a Moment, and right all the wrongs done to they self, thy Interest and People let, Haman and Mordicai both get their dues let the Righteous be deliverd out of trouble and the wicked come into his slead, others have need of patience to Dil ; But the Godly have need of patience to Live, hence sayes the *Aposlle 2. Thes. III 5. Lord Direct your Hearts in the Love of God, and in patient waiting for the coming of Christ; yea they would come to him upon the waters, and go through the Jawes of Death, and swelings of Jordan to win at him, Luke II 28. 29. Simon when once he got Christ in his Arms, cryed now, Lord, lettest thou thy servant depart in peace, let me dye in the same place of Imbrace-ment, so up right heated Covenanters, that have met with Christ here will wish*
O !

O! To depart, and to have our Graves in this place where we became so happy a People as get the Lord to be our God, yea happy, happy is the People that is in such a case, happy is that People that is in such a case, yea happy is that People whose God is the Lord.

The third thing is if the Lord's People be such an happy People, wherein lyes their happiness? Answer? it lyes in this and nothing but this there being in Covenant with God, that makes them happy, happy is the People that is in such a case, yea happy is that People whose God is the Lord, for they can never come into that condition of Life or Death, Prosperity or adversity, but ay there Covenant with God makes them happy Deut. XXXIII 29. *Happy art thou O Israel who is like unto thee? a People saved by the Lord, the shield of thy help and who is the Sword of thy excellency, and thine Enemies shall be found liars unto thee, and thou shalt ride upon their high Places.* And by their being in Covenant with God, they are happy in a Threefold Respect, 1. they are happy here away in their Road to Glory 2. They are happy in Death, in flitting and stepping into Glory, 3. They are happy after Death in their full possession of God in Glory for ever and Ever.

First happy here away in their Road & Journey to Glory, and that in a two fold condition

dition 1. of Prosperity, 2 Of adversity, 1.
 Happy in prosperity; Deut. XXVIII 1.
*If thou wilt obey the Voice of the Lord thy
 God to do all his commandments then the Lord
 thy God will set thee above all the Nations of the
 Earth ; Blessed shalt thou be in City, and
 blessed shalt thou be in the field, blessed
 shall be the Fruit of thy Body and the
 Fruit of thy Ground, &c. whereas all these
 are cursed to the wicked Mal. II 2. If
 ye will not give Glory to my Name, I
 will even send a curse upon you, and will
 curse your blessings, yea, I have cursed them
 already, Job XX 22. In the fulness of your
 Sufficiency ye shall be in straits, Prov. I. 32.
 The Prosperity of Fools shall destroy them;
 they spend their Substance in debauchery,
 overthrowing Religion &c. But the Godly spend it
 for the Glory of the giver, and Maintenance
 of the Gospel, happy they, God's bless-
 ings on them and it both, yea happy,
 happy is the People that is in such a case
 yea, happy is that People whose God is
 the Lord.*

2. Happy in time of adversity 2. Cor. IV
 8. 9, 10. We are troubled on every side
 yet not distressed, we are perplexed, but not in
 despair : Persecuted, but not forsaken; cast
 down, but not destroyed. Happy they, yea
 happy is that People whose God is the
 Lord.

1. Art thou A Lord's Body a Poor weak
 Creature and assaulted with many strong
 Temptations

Tentations yet happy the Lord shall both help the against them and make them to prevent Sin, instead of provoking to Sin, 2. Cor. XII 9. I besought the Lord often to take away the Temptation, but he did better, 1. He made his grace sufficient for me, and his strength perfect in my weakness 2. He made it work for my good, that I might not be exalted above measure through the abundance of Revelation: Yea happy, happy is that People whose God is the Lord.

2 Art thou sometimes overtaken in a fault and guilty of some Sin, after Covenanting yet happy for all that, for 1. These Sins may marre they Comfort, but they shall not nullyfie God's Covenant, *Psal. LXXXIX* 32. If his Childien break my Law, I will Punish with a Rod, but will not break my Covenant with them, and this was *David's* comfort looking back on his former Life, at Death 2. *Samuel XXIII* 5. Altho' I have been guilty of many Sins, yet God hath made with me an everlasting Covenant, better ordered and surer then all my Sins can wind me out of it. 2. They shall not be left of God to ly in Sin without Repentance, the Lord restored *David* by sending *Nathan* to him, and better by a Gracious look happy they. 3. Happy in that the Lord gives them good out of Sin, out of this eater he brings forth Meat, when a Person
Looks

Looks back, and sees the greatnes of his Sins, and yet God forgiving all it makes one love him exceedingly *Luke 7. 47.* She Loved much for much was forgiven; it makes another Labour the more in God's work *1. Cor. XV. 9. 10.* I am not worthy to be called an *Apostle* because I persecuted the Church of God, but when he bestowed his Grace on me, it was not in vain, for I laboured more abundantly then they all, thy repent they love God the more, and are at more pains in his service, happy they yea more, they get this advantage by Sin, that they rise out of it with more care and watchfulness, keeping ay a watchfull careful Eye to the Airth from which Enemy Sin may be expected like the spouse, *Cant. VII 4.* Thy Nose is like the Tower of *Lebanon*, that looketh toward *Damascus*, an Idolatrous place by which they were, Some times tempted to commit Iolatry, when the King of *Israel* sent Home the Patteron of the Altar of *Damascus*, and set it up in the House of the Lord, they gat this good of it, the will ever after aware of Idolatrous *Damascus*. this made a great Saint once say, I get more good of my Sins then of my Grace, for I am Humbled by my Sins but like to be puffed up with my graces. and if they be better of Sin what can wrong them? Happy they, yea happy is that People whose God is the Lord.

3. Art thou living among Persecuting
 B b Enemies

Enemies and has no strength against them yet happy for all that, thy Covenanted God is strong enough for them all and hath promised to help the *Isa.* XLI 10. Fear thou not for I am with thee be not dismayed for I am thy God, yea I will help thee, yea I will strengthen thee, yea I will uphold thee, by the right-Hand of my Righteousnes, Go to God and tell him they are like to undo his Poor weak Covenanted Body like that King 2. Chro. XX 12 O Lord our God will thou not Judge them, will thou not Judge them, for we have no might against this great Company that cometh against us neither know we what to do, but our Eyes are toward thee and what an happy return was given, the Lord set ambushments against the Children of *Ammon*, *Mobab*, and Mount *Sier* are they not happy, happy art thou O *Israel* who is like unto thee a People saved by the Lord who is thine help, yea happy is that People whose God is the Lord, *Psal.* XII Last the Lord will compass them about with favour as with a shield.

4. Hast thou Lost they way in a mist of darknes, and a muse of perplexities, Satan having raised such a mist of many Religions to make thee to wander, and art compleaning *Isa.* 59. 10. We grope for the wall like Blind men, we grape as if we had no Eyes, O who will guide me to Immanuel's

manwel's Land? who will bring me to the City of Life, happy for all that, thy own God will do that, *Isa XLIII 16*. I will make Darknes Light before thee, and Crooked things Straight these things will I do to thee and not forsake thee, thine Ears shall hear a voice behind thee saying this is the way walk ye in it, when thou turnest to the right Hand or the left, *Isa LI 18*, I have seen his wayes and I will heal him I will lead him also, I will restore comfort to him and to his Mourners, happy thou, yea happy is that People whose God is the Lord.

5. Art thou a Poor wighted burdened broken Hearted Body for thy own Sin and the Sin, of the Land, of all Ranks, and for the Treachery of the Ministers of the time, yet happy for all that, why thy God is a sustaining upholding God. *Mat. XI 28*. Come to me weary heavy laden Soul and I will give thee rest *Psal. LV 22*. Cast thy Burden on the Lord and he shall Sustain thee, happy thou yea happy is that People whose God is the Lord.

6. Art thou afraid the Lord leave the Land, and take the Gospel utterly away, yet happy for all that, for the Lord will not leave the Land for the Sins of the Multitude, if there be but in it a small Remnant that will not leave him 2. *Chro. XV*. The Lord is with you while you are

with him, as long as the Lord hath an Honest Party in the Land, the Gospel shall not go away, it may well be ecclipsed *Isa. XXXIII* 20 21. look on *Zion* the City of our Solemnities, thine Eyes shall behold Jerusalem a peacable habitation, a tabernacle never to be taken down, will he leave a People that swear he shall be their God, not at all happy are the People whose God is the Lord.

7. Art thou a Poor Body weak in Grace and can neither take comfort to they self, nor be very useful for others, happy for all that, whose God is the Lord, for first it is not the strength, but the reality of Grace, that the Lord looks to as Men have two wayes to try Gold, on by the Ballance to see what weight it hath if there be much of it, another by the Touch-stone to see if it be good Gold, so doth the Lord, and hath a great esteem of the least grain of true grace 2. *Pet. I. 1.* These saith the Apostle that have obtained the like Precious Faith with us 2, Where it is he will encourage it *Isa. XLII 3.* *The Smoking flax will be not quench, nor break the brused reed,* 3. he will proportion your trouble to your strength lay no more on than ye are able to bear, like a tender Mother ay dandeling the weake Child on her knees, when she boasts the strong away to the sore turn, 4, He will make your Journey to Heaven more patent then the weak *Rev. III 8.* Thou hast but a little strength behold

behold I have set before you an open Door 5. If thou had more strength of grace it would be as well tryd as Heman a Penman of the Holy *Scripture* yet Heman concluding himself a lost Man *Psal.* LXXXVIII 5. 10. I am counted with them that go down to the pit, it's these God gives much work in the World to whom he gives great grace especially assurance, *Jacob* had much manifestations, but a weary Life of tryal *Isaac* fewer manifestations but a peaceabler Life, besides all thy Covenanted, God is a grace giving God, happy thou, *Psal.* LXXXIV 11. The Lord is a Sun and a shield, he will give grace, and he will Give Glory, yea happy is that People whose God is the Lord.

8. Is this thy affliction that thou art in a low condion in the World, happy for all that, God sees thou could not bear with plenty, and it is a more Dangerous condition than a Mean conditon *Deut.* XXXII 12. 15. *When Israel, was in a Mean and low condition it is said the Lord alone did lead him and there was no strange God with him,* but when he rood upon the high Places of the Earth, and Riches multiplied them *Jeshurun* waxed fat kicked and forsook the Lord that made him, better be in a mean condition with God alone leading thee then to forsake God in a Prosperous condition 2. why doest thou fear, hath God done good to

to the Soul, the Jewel he will be good to the Body the Cabinat for the Jewels sake, yea for his promises sake, *Ija. XXXII 14.* He that walketh uprightly and speaketh Righteousnes bread shall be given and Water shall be sure of *Heb. XIII 5.* Let they Conversation be without covetousnes and be content with such things as ye have for he hath said I will not notleave the neither not not forsake thee, the greek hath five Negatives which amount to a strong affirmative of presence & provision, I W ill not not leave thenceither not not forsake the yea happy, happy is the People that is in such a case, yea happy is that People whose God is the Lord.

9. Art thou trysted with all sort of troubles, from all airts at once as *Job* once was, when he said the terrours of God set themselves in aray against me and *David, Psal. XLII 7.* *At the Noise of thy Watter Spouts all thy waves and billowes are gone over me,* yet happy for all that, why? Thy God hath set the moe workers to hasten thy Salvation, and intends to do the greater good *Rom. VIII 28.* *All things work together for good to them that love God thy God is a Mericale and wonder working God, the more afflictions the more patent way to Heaven* *Acts XIV 22.* *Through much trubulation must we enter into the Kingdom of God, God makes your afflictions a cast up causay way*

to the very entry of the Palace of Glory; what is the Reason why one Drowns in the Mire of Pride? another in the Mire of Malice, another in the Mire of Covetousnes, it is God hath not cast up a Causeway of afflictions to them which was the cause of Moabes filthines *Jer. IV 8. 11.* It was ease and want of afflictions, *Moab* hath been at ease from his youth, he hath not been emptied from Vessel to Vessel, therefore his dregs of Sin remaineth in him, and his sent of Hell is not changed *Psal. LV 19. Because the Wicked have no changes, therefore they fear not God; Doth God bring all tribulation for thy good, then he either upholdeth or Comforteth or doeth both in these troubles, 2. Cor. I. 3. 4. God who comforteth us in all Tribulation so there tho' an afflicted People yet an happy People yea happy is that People whose God is the Lord.*

Secondly they are happy in the Houre of Death, when they take the fods of *Jordan* to go over and Taste the good Land, for which they have endured so much sorrow in a weary Wildernes, why so? 1. There Covenanted God hath the Kyes of Death and Hell Indeed if ungodly and great ones of the World had the Kyes of Death and Hell, they would send all the Godly to Hell from their Death Beds, as well as they sent many of them to fires and Gibbets, and all the wicked to Heaven, ay, but Christ hath

bath the Kyes that's thy comfort Rev. I.
 17. *Fear not John I am Living tho' I was
 Dead, and I have the Kyes of Death and
 Hell, will I that have the Kys and Bridle
 of Death, Suffer a Poor Body in Covenant
 with me to be swallowed up of Death, no, no
 Hos. XIII 14. I will redeem them from
 Death I will Ransom them from the Power
 of the Grave will I that have the Keys of
 Hell? ever suffer a Poor Body in Cove-
 nant with me to go there, no, no, there is
 as great a differance betwixt these in Cove-
 nant with God, the, happy People, and these
 not in Covenant with God the unhappy
 People as was, betwixt Israel and Egypt
 at the red Sea, Israel in Covenant with God
 went in passed safely through, and in a
 little are singing on the Banks of Canaan, the
 Lord is my God and I will exalt him, the
 Lord is my Strength and my Song he also
 is become my Salvation But the Egyptians
 entered in not in Covenant with God; and
 never one came safe to shore are they
 not then happy? Yea happy is that People
 whose God is the Lord : Thou makes but
 a Poor Testament, as to the world you may
 say I have not much to put in my Testa-
 ment to my Poor Wife and Bairns : But
 only this to leave my Widow on my God,
 and let my Fatherles Children trust in him
 but for my Poor Soul I have a Rich
 Testament, and it is David's Testament*

2. Sam. XXIII 5, *Tho' my House be not so with God, yet he hath made with me an everlasting Covenant, and all my Salvation: Is in, it and all is in it my Heart could desire and this Testament the Grave cannot rot neither eternity were it out are they not then happy, ? Yea happy is that People whose God is the Lord.*

Thirdly they are happy after Death in the full Possession of God in Glory to all eternity 1. Thy Body shall sleep in Jesus 1 Thes. IV 14. *In the Love, and under the protection of Jesus, who will lose nothing of you, John VI 39.* Not a small Sand of thy Dust but shall raise it up at the last day, when that call is given awak and Sing, thou that dwellest in the Dust, and Cant. 2: 4. *O my dove that art in the Clefts of the Rocks, and in the secret Places of the stairs let me see thy Countenance let me hear thy Voice, that Countenance that was changed pale and Ghostly by Death, look forth now as the Morning fair as the Moon, clear as the Sun, let me hear that Tongue that hath so long been bound up by Death how sweetly like the loosed tongue of Zachariah it can speak and praise God, how it can sing the Song of Moses and of the Lamb, come away. Poor thing that for my sake God the Prison the Bar, and the gibbet the dens and the Mountans desarts and caves of the Earth, who endured hui-*

ger and thirst and Nakedness, and was counted as the filth and offscouring of all things your long since Murderers are now become your beggars crying give us of your oyl for our Lamps are gone out, but as they gave you not a Dram of Mercy so not one Dram of oyl for them, take now the throne and let them stand in the pannel and pass the sentence once for all against them, depart from Christ ye Cursed, and for you come ye blessed, go up with God with shouts and sounding of Victorious Trumpets, but O happy People what will ye think? When ye first look about you in that City the Streets whereof are all beaten Gold, and all the wall of it sparkling with different Pearles, and when ye see the Tree of Life bearing twelve Sorts of Fruits, every Moneth, and the Leaves of it for the healing of the Nations, an Orchyard for varity and an Hervest to perpetuity, preventingly healing all diseases never one falls sick in Heaven, will you not then ask the Question that *Israel* asked concerning the Mannar? What is that for they knew not what it was: What is that all Glory, Glory: Glory, unconceivable, perfect, full and everlasting Glory, what will ye think? When ye see the Glorious Trinity, Father Son and Holy Ghost, the Father that loved and gave his Son, the Son that loved and came to save, the Holy Ghost that Loved and applyed that Salvation, will ye

ye not cry out then, O wonderfull, did ever this Glory do so much for me, and when ye turn your Eyes to your selves, and see your selves all shining with the Glory of Christ, will ye not then start the Question, Is this I is this indeed the Old longine, Poor filthy, lost contemned filthy I? If this be I let me stand in some secret corner of Heaven, & steall a look through the General *Assembly* of the first born, and cry the blessings of my Soul that was ready to perish be on this Glorious Trinity, *Hallelujah*, Salvation to him that sitteth on the Throne, and to the Lamb for ever and ever, your former Covenants, and this days Covenant, were all but a betroatching, than is the Solemnizing of the Marriage, when Heaven resounds with that Song, *Rev. XIX 7*. Let us be Glad and rejoyce and give Honour to him for the Marriage of the Lamb, is come and his Wife hath made her self Ready, and to her it was given to be arrayed in Fin Lining Clean and whit then the weary Prison Garments and the raggs of Sin and Mortality are laid aside, and the Robe Royal of Glory, Life and Imortality shall be thy Clothing, for ever and ever and then ye will have no cause to rue that this day or any other time you took the Lord to be your God, and entered in Covenant with him, and stood by it notwithstanding all the temptations, you had to break it: happy are the People that are in such a

case yea happy is that People whose God is the Lord.

I shall close with some Directions to these happy People whose God is the Lord 1. Be very Humble, make not a boast of it but say what am I and what is my Fathers House that thou hast brought me hitherto? Who made thee to differ from another, and what hast thou that thou hast not received? & if thou hast received it why does thou boast as if thou received it not. 2. Go home and pen Songs of Praises to him, who is your own Covenanted God *Ex. XV* 1. 2. He is my God and I will Praise him, the Lord is my strength and my Song, he also is become my Salvation *Psal. LXVIII* 20. He who now is our God is the God of Salvation, who is gone to Heaven to prepare a Place for us *John* 14. 1. 2. And will come again and receive us to himself, that where he is there we may be also, and we who are upon the Earth have been and shall prepare him a Place in the Heart, and a Place in the Church of *Scotland*, that where we are there may he be also, let him & us never sinder for time and eternity.

3. Take good heed to your selves that you forget not to prosecute, the ends of the Covenant, into which you have entered this day *Deut. IV* 23. Take heed to your selves that ye forget not the Covenant of the Lord your God which he made with you,

for

for I give you warning, If you mind not to perform the Covenant of God in all the articles of it but shall Joyn with abjured Prelacy, and these Men that by Episcopal Oaths and Presentations have given a strook, at the very root of Reformation, or shall turn to a cursed indifferancy, and newtrality in the Matters of God, wavering betwixt the Coveanted party. and the overthrowers of Reformation, and shall not stick by them, to strengthen their Hands in the work of God, as you have this Day sworn to the most hight God, Then all the curses of God's violated Covenant shall come upon you, *Jer. 11. 3.* Cursed be the Man that obeyeth not the Words of this Covenant, that is a Terrible word for you and let it be a warning to you, *Neb. V. 13.* God shall shake them out of his House, & Inheritance, and out of all the precious promises of the Bible, that performeth not the Word's of this Covenant, and *Ezek XVII 19.* surely my Covenant that he hath broken, and my Oath that he despised, it will I recompence upon his own Head, and I will bring him down : And I wil spread my net over him and he shall be taken in my snare, these are heavey curses Denounced against you if ye shall break God's Covenant which need never go out of your Ears, but make both the Ears of them that hear them to tingle.

But

But 2 If you shall keep your Covenant with God, neither be allured by flatteries nor terrified by frownes, and threatning to break your Vowes, nor to make defection to the Contrery part, then the Lord shall Heep blessings upon you, shaken together pressed down and Running over, Deut. XXVIII 1. *If thou shalt keep the Commandments of the Lord thy God, all these blessings shall come upon thee, and overtake thee, Blessed shall thou be in the City, and blessed shall thou be in the Field Blessed shall be the Fruit of thy Body and the Fruit of thy Ground, and all that thou puts thy Hand unto.* Isa. LVI 5. 7. *The stranger that Joyneth himself to the Lord, to serve him and Love the Name of the Lord, and taketh hold of my Covenant, even him will I bring to my Holy Mountain, and make him Joyful in my House of Prayer, their Brunt Offerings and their Sacrifices shall be accepted on mine Altar and how sweet is that lik Abel to have our Sacrifices taken of our Hand and to be brought at last to the Mountain of Vision, and this shall it be to you who keep God's Covenant happy ye.*

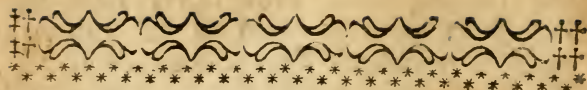
3. Take Christ to be Caution for you, and the work will not mater in your Hand, Pray much as the Psalmist, *Psal. CXIX 122- Lord be Surty for thy Servant, for good, and beware of that Religion Destroying Covenant, breaking, and Reformation*

our throuing Sin of Prid never will that Person thrive nor stand to its Engadgements that hath a high conceit of its self, the Lord Resisteth the Proud,, but giveth grace to the Humble; now you have publicly taken the Lord to be your God Let you and him never Sunder again, go in peace and walk Humbly with your God, and the Lord hear your Prayers, fulfill your Desires help you to pay your Vows, make you exceeding Glad with his Countenance here and bring you to the eternal fruition of himself in Glory hereafter, and then you and all the World will be convinced, that the Lord's People are an happy People happy is the People that is in such a case, yea, happy is that People whose God is the Lord.

The Lord's Blessing follow you where ever ye go, and bles what you have been about and to his Name be praise.

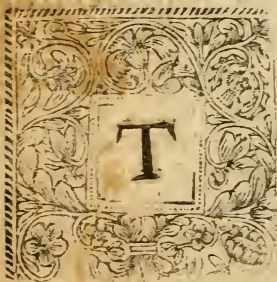
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SOME



SOME NOTS OF A PREFACE, LECTURE and SERMON, the LORD's day IMMEDIATELY FOLLO- ING the RENEWING of the COVNANT.

PREFACE.



THE People of GOD
are a People that fre-
quently renew their
Covenant with God.
Lut XXI. 1. *The
Lord there commanded
the People to renew
their Covenant in the
Land of Moab, which*

*he made with them at 1. oieb. verse 10. 11
12. And there Man Woman and Child
stood up to renew it, and it is the work of*

a Gospel Minister to pronounce God's blessing on the makers and keepers of it and a curse on these that will neither make nor keep it from enemies to God in their minds, by wicked works, and Enemies to Covenanting with God and some that are not acquainted with Covenanting Dayes, were offended when we told them such things, but they may see we ought to Do so from Deut. XXX 19. I call Heaven and Earth to witness this Day, that I have set before you Life and Death, blessing and cursing, and. Deut. XXIX I keep therefore the Words of this Covenant, that God's blessing may be on you; and that you may prosper in all that ye do, and verse 19. It shall come to pass when he heareth the Word's of this curse, and bless himself saying, I shall have peace when I walk after the Imaginations of my own Heart, the Lord will not spare him; but the anger of the Lord, and his Jealousie shall smoke against that Man, and all the curses that are Written in this Book shall ly upon him and the Lord shall blot out his Name from under Heaven, and separate him only to evill, and not only does a Covenant made with God in a Land, bind these present to keep it, under Pain of the Lord's heavy curse but also it binds these that are not present under the same penalty verse 14. 15. Neither with you only do I make this Covenant and this Oath; with him that standeth here with us;

but also with him that is not here with us this day. So all the curses of the Law of God comes on them that should have Covenanted and keepest, but would not, and untill God disannuell this Bible, and give another Quite Contrary to it ye cannot escape the Heavy vengeance of God, that contemn the Covenant of God, and wrangle with the Ministers of Christ, for obeying the Lord in pronouncig his curse upon the Contemners: Yea we do it again for the Lord hath Cursed them, yea and they shall be cursed, and I cannot reverse it: But these that enter Honestly in Covenant with God, and keep it, the Lord hath blessed them, yea and they shall be blessed, and none can reverse it, they may well spew out their Malice against the People of God, untill they be ripe for Destruction, all their wrangling will never keep the curse from Covenant contemners nor the blessing from Honest Covenanters with God.

LECTURE

LECTURE

Pfal. L 14. to 19.

THe Words Read have Parts 1. Some thing spoken with respect to the Godly 2. Some thing with respect to the Wicked 1. Some thing with respect to the Godly, first the Lord requires of the Godly that they offer to him offerings of Thanksgiving, observe 1. The Godly are debtors to God, and ought to Praise him 1. For Creation that we are made Men and not Beasts. 2. For Jesus Christ 2. Cor IX 15. *Thanks be to God for his unspeakable Gift.* The Meriter giver bleffer, and continuer of all other Gifts, 3. For the precious Gospel. *Pfal.* CXLVII 19. *He sheweth his word to Jacob, he hath not dealt so with any Nation Praise yet the Lord for it is Comfort in affliction, a resolver of Dubts, a Light to the Feet, and a Lamp to the Path, a perfect rule of Faith; And Manners, a Mean of Conversion* *Pc.* XIX 1. Gods Law is perfect
D d 2 converting

converting the Soul, 4. For dignifying you with a Covenant Relation, to be a special People to himself and to be a God to you when he hath left many without Christ, strangers to the Covenants of promise Eph. II 12. Ex. XV 2. *He is my God and I will exalt him, my Father's God and I will prepare him an habitation:* Scotland's Covenanted God, which Covenant he honoured you publickly to renew the last Sabbath 5. For all his Mercies, provision, preservation, protection, the use of Reason, that ye have Eyes, Ears, tongues to read his word, to Hear it preached and to praise him when others are blind, Deaf and Dumb and 6. For Cross Dispensations, that they have been less than your Iniquity deserved and and for making them work for your God Psal. CXIX Its good for me may Some say that I have been afflicted, for before I was afflicted I went astray But now I have learned to keep thy Law 7. For bringing you many times out of trouble Psal. CXVI 6. *I was brought low and he helped me what shall I render to the Lord for all his benefits? For he hath delivered my Life from Death, mine Eyes from Tears and my Feet from falling, Render to the Lord offerings of Thanksgiving.*

2. Pay thy Vows, when thou enters in an Oath, and Covenant with God, perform what thou Vowed to him observe when
Persons

Persons makes Vowes to God its their duty and advantage to perform these Vowes, God calls for it, pay thy Vowes to the Lord, 2. It is the practice of the Saints to do so, Psal. CXIX 106. *I have Sworn and I will perform that I will keep thy Righteous Judgements.*

3 The Lord will have no pleasure in thee, if thou break to him, if thou hast vowed saith *Solomon* cease not to pay, for the Lord hath no pleasure in Fools, 4. because if thou pay thy Vows to him, thy Sacrifices shall come up with acceptance on his alter, and thou shall get a gracious answer, and delivery from trouble then call upon me in trouble and I will Deliver thee and thou shall Glorify me, 1. He shall Deliver the from the Hurt of trouble that thou yeild not to the Temptation to break thy Covenant, Psal XLIV 16. *For all the reproach of the Enemy and the avenger; And for all that is come upon us yet have we not Dealt falsly in thy Covenant,* 2. From trouble above thy strength, he will not suffer thee to be tempted above what thou art able to bear, 1. Cor. X 14. But that the Temptation makes way to escape, slayeth his East Wind in the day of his rough Wind 3. Sanctify's Trouble, *Isa.* XXVII 8. By this therefore shall the Iniquity of *Jacob* be purged, and this is all the fruit to take away Sin 4. Makes the outgate out of trouble, a young Heaven, and a begun Glory on

on Earth, when I have delivered thee then thou shalt Glorify me thou shalt receive the eshcoll grapes, and first Fruits of the Land of Promise in the Wildernes a saying how the work of the Glorified will go with them, while they are upon the Earth.

Secondly there is here the wicked's part of the Bible, 1. a Prohibition, 2, The reasons of it. 1, a Prohibition and a boasting and Banishing the Wicked out of God's presence, as shured in with the adversative particle But, but unto the Wicked God saith from which observe, that ever Blessings the Lord bestows, on his own Covenanted People he inflicts the Contrary Curses on the wicked *Jer. LXV 13.* My Servants shall eat but ye shall be hungry, my servants shall Sing for Joy of Heart, but ye shall weep for Sorrow of Heart, and houl for vexation of Spirit, what hast thou to do to take my Covenant in thy Mouth, or to declare my statutes to Preach my Gospel and my Covenant.

Obs; 1. God's wrath flames against un-faithfull Ministers, because they continue in Sin themselves, *Mat. VII. 3. 4.* *Why beholdest thou the mot that is in thy Brother's Eye? And beholdest not the beam that is in thine own Eye, cast out O Hypocrite first the Beam that is in thine own Eye Romans II. 21. 22.* Thou that abhorrest Idols dost thou

thou commit Sacriledge ? thou that sayes a Man should not fall away dost thou fall away thou that sayst a Man should not break Covenant with God, dost thou commit Perjury, thou that preachest a Man should not lie, dost thou lie, and : Tell us that the Bishops of England's Covenant, Imposed upon us for Maintaining Prelacy, is a confirmation of the Covenant for Extirpating Prelacy.

Obs. 2. The Lord abhorreth wicked Covenant breakers, for so much as Nameing of his Covenant, O thou self Condemned perfidious apostat ! who neither will renew nor keep God's Covenant, but overthrowes it, what is thy Busines who Covenant, or who Covenant not with God ? whether it be a fit time now or an unfit time to renew God's Covenant who can belive thy word, when thou sayest it is better not to renew it, then not to keep it, it is neither good to break it, nor not to keep it, so as not to fail in some things at some time, we are not able perfectly to keep the Commandments, it is therefore best to throw away the Bible 2. What Sort of a time mean ye wherein it is unfit to renew Covenant with God ? No time unfit for that but in Hell, or meanest thou that all that live and idle in this time most perish, or have nothing to do with God and his Covenant ? Or dost thou reflect upon the present Magistrats ? As if they would not accept of you as Loyall Subjects,
Except

Except as Satan takes on the witches, till once you renounce your Covenant with God; Indeed Man the Magistrates are little obliged to you, and will give you as little thanks for saying so, was there ever a time Man? Wherein it was Impossible to keep Covenant with God no, no, not in the throng time of Heading and Hanging for the Faith *Psal. XLIV 16.* For all that is come on us yet have not we dealt deceitfully in thy Covenant. tho' thrust into Prisons as sheep in a pinfold, and now five and then Seven brought to the Gibbet, it was possible to keep Covenant with God even then much more now when there is neither Heading Hanging or wrangling an Hair of thine Head, keep God's Covenant as well as thou pleaseth then do not blame the Magistrat but thy self, if thou neither enter Covenant with God, nor keep it, how ever it be concern thy self with thy cups, thy Pleasures, profits, and Perjuries,, and never a Word in thy Head of God's Covenant, hast thou to do take my Covenant in thy Mouth? Since thou both hates to be reformed, hatest Reformation Covenant and all, if thou but durst for the Common People speak it, it would be the first word would come out of thy Mouth.

S E R M O N,

Amos 9. 9. For lo I wil command, and I will sift the house of Israel amongst all nations, like as corn is sifted in a sieve, yet not the least grain fall to the Ground.

IN the third verse of this Chap. the Lord complaineth of Israel; that they were become as very Heathens, are ye not as Children of Ethiopians unto me, O House of Israel saith the Lord, tho' they professed to be his People yet they lived as Heathens, and a Profession without practice was very unacceptable to him: And therefore he looks upon them in anger, mine eyes are upon the sinful Kingdom, to destroy it from the face of the Earth, yet reserving a remnant, saying that I will not utterly destroy the House of Israel saith the Lord.

AND in the Words read, he tells them, he is about to set up a trying work among them, I will sift the house of Israel, a metaphor taken from an Husband man, that hath his barn confused with the Chaff and the
Wheat

Wheat, Cokel and Darnel, all in the rote-heape herefore opens the doors, and sets all to the Wind, and sifts and better sifts it. untill the Wheat be separated from the Chaff, Cokel and Darnel 2. There is a promise of preservation to the Godlie in the sifting trying time, there shall not the least grain fall to the Ground, the Church by affliction loseth nothing but the Chaff, the baggage and refuse.

Doct. That the Church may lay her account with sifting and trying times, when he will make them pass through his passing sieve. I will sift the house of Israel *Mat. 3. 12.* his fan is in his hand, and he will thoroughly purge his floor and gather his wheat into his garner, but the Chaff will he burn with unquenchable fire.

I shall here enquire, 1. What are these sifting times? 2. What are these sieves with which the Lord sifts a professing People? 3. What discoveries are made when a People are thus sifted? 4. What are the Reasons why the Lord thus sifteth a professing People? 5. Apply the whole to our present Circumstances:

1st. What are these ordinary times; wherein the Lord sifteth and tryeth a professing People?

People: when sins are come to a great hight, as the sins of this People, they had so far apostatized from Gods true worship, that they were become like very Heathens, with this aggravation, that they had sinned against the Light of the Gospel, a sin the Heathens were not capable of, never having the word of God among them, ' Are you not as children ' of Ethiopians un o me, O house of Israel ' saith the Lord? Lo I will sift you as corn ' is sifted in a sieve.

A second sifting trying time is, when men are guilty of perjury and breach of Covenant Ezek. 17. 19. 20. ' Surely my Co- ' venant, which he hath broken, and my ' Oath which he hath despised, it will I re- ' compence on his own head. And therefore God brought King and Subject to *Babylon*, to sift and try them there.

A third sifting and trying time, is after solemn Engagements and covenanting with God *Mat. 25. 35.* Peter and all the Disciples had solemnly engaged to God, to stand by him to the Death, Peter ' said tho' all should ' forsake thee, yea tho' I should die with ' thee, yet will not I forsake thee, likewise ' also said all the Disciples: Yea they took the

the Sacrament on it, to stand up to the death for him, then comes the Sifting time Luke xii. 31. ' Simon Simon, Satan hath sought to have thee, that he may Sift the ' as wheat and what comes it to at last Mark 14. 50. the armed men came ' then all the ' Disciples forsake him and Fled. Satan and his Slaves desires to have you Covenanters to sift you, be on your guard, he longeth to get you in some scandalous practice or back to join in Society with these Religion overthrowers, which ye have covenanted against, and they will blaze it through the world; and say these are your brave covenanters.

A fourth Sifting and trying time, is after felt experience of Gods Favour: and tasting of his goodness, Satan and his Slaves envyleth you such favours, and therefore expect hard onsets from them: Exod. 17. 6. 8. When Israel had just now drunk of the Rock a type of Christ: then came Amaleck and fought with Israel in Rephidim, have you been drinking at the Rock of Consolation this day, expect to be fighting in Rephidim to morrow, and much if you be not smitten also, at least, much to know who hath the best, whether

whether Sin or Grace, be therefore on your Watch, and hold up the hands of Prayer, for when Moses hands were down Amaleck prevailed, and when Moses hands were up Israel prevailed.

A fifth Sifting and trying time, is, when the Lord is about to bring about some great and remarkable deliverance to his Church & People; So ye see in Haggai . 6. 7. ‘ I will shake all Nations, and the Desire of all Nations shall come, and I will fill this house with my Glory. The Lord is a mind to fill his house with glory, but O what shakings! not only among the People of God, but but among all Nations before the house be filled with glory, wars and commotions, overthrowing of Crowns and Kingdoms, to make way for it and we do not think that the Ark of God, and the departed glory will return to Scotland, till it be shaken in another manner then now it is, and untill there be greater tumults and commotions, among the nations about, than hitherto hath been, you see how Christ came to save when he filled the second Temple with his Glory Mat. 3. 12. ‘ He that cometh after me, saith John the Baptist, his fan and five are in his Hand

‘ hand & he will thoroughly purge his Floor,
 ‘ and gather his wheat into his garner, but
 ‘ the Chaff will he burn with unquench-
 able fire Mat 3. 12. there is a promise of Christs
 coming to save, behold he shall come
 ‘ saith the Lord of hosts, but who may abide
 ‘ the day of his coming, for he is like a re-
 finers fire and fullers sope.

A sixth sifting and trying time, is where
 the Ministry are turned corrupt Mal. 3. 2.
 3. ‘ When he comes and sitteth, as a refin-
 ‘ er and purifier of silver, to purify the Sons
 ‘ of Levi, that they may offer to the Lord
 ‘ an offering of Righteousness. He will shake
 the Nations through other, and through o-
 ther, until he shake our Minsters, with their
 wicked offerings, and plant his Church with
 holy Ministers : to offer to the Lord an offer-
 ing of Righteousness : Lord hasten that time,
 and we shall be content to bide a shake.

A Seventh sifting and trying time, is, when
 a People are not only deep Revolvers from
 God, and his pure Institutions : but also are
 come to that height of Impudency, and wick-
 edness ; as to deny sin, and defend their
 innocencie Jer. 2. 35. ‘ Because thou sayest
 ‘ I am innocent ; surely his anger shall be
 turned

turned away from me, I will yet plead with thee because thou sayest I have not sinned. What then may we expect, that for all our steps of Apostacy, sweating and forswearing yet impudently plead not guilty, the Ordinances were never purer, the Gospel never more faithfully preached, since the Apostles days, these Oaths are of our own making, and are a hedge about the Church and a confirming of the Covenant, whereas if shame would let them speak truth, they would say guilty; The Ordinances were never more corrupt since our Reformation from Poprie, nor the Gospel more unfaithfully preached since the Apostles days, what by conciling of sin, the duties, and dangers of the day, and what by picking out just as much as gain a livelihood, and please men in place and power, and what by misapplying the word of God, denouncing the threatnings against the godly, and applying the promises to backsliders; They should also say, if they would for shame declare the thing as it is, that these Oaths are of the Bishops of Englands making and imposing, and are an overthrowing, and abjuring of the Covenant, and a
hedge

hedge about the English Church.

An eight sitting and trying time, is, when nothing but sitting; trying and afflictions will reclaim a People Jer. 22. 21. 25 ' I spake to thee in thy Prosperity and thou wouldst not hear, this hath been thy manner from thy youth, that thou hast not obeyed the voice of the Lord thy God, I will therefore give thee unto the hands of them that seek thy life, whose face thou fearest v, 7. I will melt them, and try them; for what else shall I do, for the Daughter of my People: Nothing else will do it 2: Chron. 36, 15. 16. I sent my servants the Prophets rising early and sending them; because I had compassion on my People; But they mocked my messengers, despised my words, and misused my Prophets. Untill the wrath of the Lord arose against them, and there was no Remedy, and delivered them to Sword, Captivity, and desolation; it is as much in vain for us to preach Repentance, to them that are thus dead spiritually; as to preach to these in the grave, whose souls are in hell; for they will not repent; all that we get is misguided, illwilled, reproached, and abused

abused therefore when peace and prosperity, and Gospel exhortations will not do it: expect a sifting, trying, melting time, for how shall I do for the Daughter of my People Isai. 5. 4. 5. ' The Lord took all the pains could be taken on the vineyard, fenced it with the hedge of Civil, Ecclesiastick discipline: And divine protection, removed all impediments, & set the Wine press of Christ crucified, that they might have recourse to him by Repentance, for refreshment, but it brought forth wild grapes, sin in stead of holiness, therefore the Lord takes away the hedges, that it may be eaten up and troden down: alas! who can live when God doth thus try things. Such times are with us now; and therefore we may expect we shall have very sifting times, and strange discoveries of hypocrisy.

The second thing, is, to shew what are these sives, wherewith the Lord sifts and tries a sinful People? 1 He puts them through the snail sive of worldly prosperity & abundance of the things of the world: immediately after they fall into Sin, and this judiciously hardens them in their Sin, and makes even fallen Ministers to say, now are we

not wiser than these that suffered in the late times, who were too hot headed ; and stood upon trifles, and irritat the Magistrate inconsiderately, and dyed in error and lost their Stipends and broke their families, alas poor fools they do not lay to heart, that the Lord is sisting them with the fise of prosperity, which ruins many *Prov.* 1. 32. ‘ The prosperity of fools destroyeth them, they will have Stipends come what will ; and ay yeild a little more for the Livelyhood, and tempt God the more for the Pelly, like these wicked Israelites in the wilderness tempted God *Pla.* 78. 19. 20. ‘ And said can God prepare a table in the wilderness ? Can he give his people drink and Flesh ? the Lord was wroth and feasted them as they desired : But when the meat was in their mouth the wrath of God came upon them and *Job.* 20. 22. ‘ When he is about to fill his belly, the Lord casteth upon him the fierceness of his wrath. If they will have wealth let them have it, it may come to that, that the Lord give the proud covetous ring-leaders of them, Stipends enough ; even the Bishops rents, and that will sist them to the purpose, for a prosperous condition is very

ry dangerous *Deu.* 32. 15. ' The Lord
 ' made them ride on the high places of the
 ' Earth, gave the increase of the field, and
 ' honey from the Rock, but Jesurun wax-
 ' ed fat and kicked, and forshook the God
 ' that made him, and lightly esteemed the
 ' Rock of their Salvation. And the Lord
 saw it and abhorred them, fed horses kick
 at their Masters.

A second five that the Lord takes to sift
 and try his People, is the five of honour
 and preferment, set up these of the
 greatest profession, to be members of Parli-
 ament, and they will hear and communi-
 cate with Prelats, and take their Tests, and
 Oaths, and I fear if tryed, they would give
 their voice many of them against the people
 of God. The five of preferment is a very
 searching five, I mind when the Prophet
 looking upon Hazael wept 2. *King.* 8. 12.
 13. ' Why weepeth the Prophet? the pro-
 ' phet told him, because of the evil he
 ' would do the Lords people, burning their
 ' strong holds with fire, ripping up the weo-
 ' men with child, and killing their young
 ' men with the Sword, what saith Hazael?
 ' Am I a dog to do so great wickedness,
 such

‘ such a dog he was, and the Prophet tells
 ‘ him what was the Reason of it, he should
 ‘ come to great preferment, the Lord hath
 ‘ shewed me that thou shalt be King of
 ‘ Syria. When one would comfort a man
 once, on the brink of Despair, said he was
 not so great a sinner as Manasseh, the poor
 man answered I would have been as great
 a Sinner, as ever Manasseh was, if I had liv-
 ed in Manasseh’s time, and been upon his
 Throne: And we may see something of it
 in our own day, let a professed Presbyterian
 who by his very profession is bound to ex-
 stirpate Prelacy to the outtermost of his Pow-
 er, yet set him up a step to be a Ruler in the
 Place, and ye shall see him use his power in
 defence of Prelacy: Take heed for prosper-
 ity and preferment, are two searchinger Sives
 than the most part are aware off.

A third Sive wherewith the Lord Sifts &
 tryeth a People, is, the Sive of erroneous and
 hypocritical Ministers, who overthrow Reli-
 gion under a fair profession, of whom the
 Lord complaineth *Isa*, 9. 16. ‘ The leaders
 ‘ of this People cause them to err, and these
 ‘ that are led of them are destroyed. And
 commandeth not to hear such, *Mat*. 15. 14.

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' Let them alone they are blind leaders of
 ' the blind, and if the blind lead the blind
 ' both fall into the ditch. To preserve his
 People from such, the Lord first giveth his
 Sheep his ear-mark, to discern betwixt his
 voice in the mouth of faithful Ministers; &
 a strangers voice in the mouth of these hy-
 pocrites *John* 10. 4 5. ' My Sheep know
 ' my voice and follow me, and a stranger
 they will not follow. 2 He sealeth and secur-
 eth them, that they be not blown away
 with the wind of Errour *Rev.* 7. 1, The
 winds of error are restrained, till first the
 Servants of God were sealed, of all the sore
 plagues that God inflictis on a people, this is
 one of the greatest, when the fountain of the
 Sanctuary waters runneth with poison,
 would you not say that life were gone, in a
 Siege when the enemy had poisoned all the
 streams that supplied them with drink, to re-
 fresh themselves, they are cheated, and poi-
 soned, if the Prophet put wild grapes in the
 pot, all that eat thereof, cry alas there is
 death in the pot. And this is a great discove-
 ry, which sifts out these that are not Christs
 Sheep to follow these false hypocrites, a sad
 forrunner of destruction *I/a.* 9. 14. 15. 16. ' the
 Lord

Lord will cut off Israel head and tail, branch
 and rush in one day, the ancient and honour-
 able he is the head, & the Prophet that teach-
 eth lies he is the Tail, for the leaders of
 this people causeth them to err, and them that
 are led of them are destroyed. What is here
 said may sufficiently answer those that say what
 have we to do with Ministers Sins? If you
 follow them you have as much to do with
 them as themselves.

A Fourth Sive wherewith the Lord sifts
 and trys a People, is, the Sive of Persecu-
 tions and Losses, *Mat.* 13. 21. 22. ' They
 anon with Joy receive the Word, but
 when Tribulations and Afflictions arise for
 Christs sake, and the Gospels, by and by
 they are offended, will they loss their life
 for Christ? no, what then will they loss a
 great Possession for Christ? no, they go a-
 way sorrowing, *Mark* 5. 7. Christ sends
 Swine and Devils apacking together, and
 then they besought him to depart out of
 their Coasts, they rather have the Swine and
 the Devil with them, than a Saviour with-
 out Swine; yea they will not abide gibe or
 a jeer for Christ, this is a very trying Sive,
 by which many are cast.

A Fifth Sive, wherewith the Lord sifts
 and

and trys a People, is the Sive of Satans subtle Temptations misrepresenting Scripture to Persons, thus he tempted Christ, *Mat. 4.6.*
 ' Cast thy self down, for he shall give his
 ' Angels charge over thee, and in their hands they shall bear thee up (But he holds out, *in all thy ways*) would have Christ leave God's ways and obey Satan, and yet lean to the Promise: But if we look for God's Protection, we must keep Gods ways, So *Rom. 16. 17.* His Instruments came with misrepresented Scripture, to press union with them, mark those, say they, that cause Divisions & Offences, and avoid them, for they serve not the Lord Jesus Christ, but their own Bellies: but they hold out contrary to the Doctrine which we have received: sinfully pressing to keep Union with them, whither that Union be contrary to the Doctrine of the Gospel or not, many who say they are Apostles and are not, are tryed by this means.

A sixth Sive, wherewith the Lord sifteth a People, is, the Sive of corrupt Church censure, and scourge of Tongues of corrupt Kirk-men, and many will forsake Christ's cause; lest they be Excommunicat by such, and nothing more ordinary both in the Old
 and

and New Testament, then such fake
 Excommunications, *I/a. 66. 5.* ' Your Bre-
 ' thren that heated you, and cast you out,
 (Excommunicated you) for my Names
 sake; and yet painted Hypocrites; they
 tell a two faced tale when they have done
 it, O quoth they let the Lord be Glo-
 rified; they would make well meaning Peo-
 ple believe, it were for the Glory of God;
 but the other side of the tale is, we shall
 cast out these People of God, and if there
 be a God, let him get Glory in bringing
 them in: but we have in the first place giv-
 en them Dishonour and a detyance in cast-
 ing them out, but what followeth, he shall
 appear to your Joy, and they shall be a-
 shamed. So did the corrupt Church in the
 Days of Christs Incarnation *John 9. 22. 34.*
 they had agreed among themselves; that if
 any confessed that Jesus was the Christ;
 he should be put out of the Synagogue, that
 was Excommunicate, and a great bargain
 of that; for as it is not Death, but the cause
 that makes a Martyr, so not the Sentence,
 but the cause, that makes one Excommuni-
 cant, else we would all be Excommunicat by
 the *Pope of Rome*, and his *Raw Green Horn*
 Piousness

Prentices in this same Nation, tho' they have neither Wit nor Power, yet they have Malice enough to venture, for nothing bolder than a Blind Horse: but what the worse was the poor Blind Man, when they cast him out of their corrupt Communion, Christ receives him into communion, with himself, and makes an of the greatest discoveries of himself to him, that ever he did to any in the days of his Flesh, when Jesus findeth him, he saith to him doest thou believe on the Son of GOD? he said who is he Lord, that I might believe on him? He Answered, thou hast both seen him, and he it is, that talketh with thee.

A Seventh Sive, wherewith the Lord sifteth and tryeth a People, is, the sive of corrupt statutes from the Magistrate, *Ezek.* 20 24, 25. ' Because they have despised my
' statutes; therefore I gave them statutes
' that were not good, and Judgements
' whereby they should not live, such are
statutes and commands, coming out from
a Court; to set up false Worship, *Dan.* 3.
5. 6. ' To you it is commanded, O People
' Nations and Languages; that ye Wor-
' ship my Gods, or else ye shall be thrown
C into

‘ into a Burning Fire Furnace. Such commands may seem good in a Mans eyes; and yet the end thereof be Death, *Prov.* 14. 12. Many examples of this in *Israel*, and other Nations, how such Statutes have been sent out from Authority, as were not only Ruining to the Souls, but to the Nations, *Hos.* 5. 11. Therefore it is said *Ephraim* is oppressed and broken in Judgement, because he willingly walked after the Commandment of ill Rulers: but you see the Moth breeds in the Cloath that consumes it, because they kept not the statutes and Judgements of the Lord; therefore he sets over them such Rulers, as give statutes that are not good, and Judgements by which Men cannot live; this is a very trying sive.

An Eighth sive, Wherewith the Lord sifteth and tryeth a People, is the sive of their nearest Relations, this *Adam* was sifted to purpose by his Wife, so was *Job*, *Job* 2. 9. ‘ Curse God and die, and retain thy integrity no longer, what would I serve that God that takes all from thee that thou hast, and makes thy Life more bitter than Death, what pains are many Relations at to dissuade their friends from performing that service to God

God, that will hazard either life or gear. harken not to such Relations, their council is cruel to the outmost degree, tending to the casting away both of Soul and Body, thou art more beholden to them than scarce sees once in the seven years; than to such Relations. Do as *Paul* did *Gal. i. 16.* 'when
' it pleased the Father to reveal his Son in
' me, immediately I conferred not with Flesh
' and blood. And what a tryal such Relations have been to some is not unknown in this place of the world.

A ninth Sive wherewith the Lord sifteth a People, is, People of other Nations, I will sift the house of Israel among the Nations, like as corn is sifted in a sieve *I/s. 28. 7.* with People of another speech, and of a strange Language will I teach this People, this we fear may be our tryal.

A tenth five wherewith the Lord sifteth a People is, The five of a violent death, for the Gospel, and calleth to some to resist even to blood striving against sin *Rev. 2. 10.*
' Satan shall cast some of you into prison,
' be thou faithful to the death, and I will
' give thee a Crown of Life. And when the Lord puts a People through so many
and

and that so trying lives too, and considering how wilfull and unwilling this Generation is to suffer any thing for Christ, may we not take up this Lamentation over this Nation, Alas! Who can live when God doth this.

Thirdly, I am to shew, that e're *Scotland* go through all these trying lives, there will be many painted hypocrites found among us; e're we go through all these Sives there will be many a Knave discovered, that there is no word of yet, e're we go through all these Sives, many a wolf will be discovered that have a sheeps skine on their back: the bezie skin will be left which now makes a fair Show, and the wolfs teeth that are now hid will appear reed with Saints blood, yet e're *Scotland* go through all these Sives, the honest Ministers, and the honest Professors of *Scotland* will be far sooner courted, than our men with too much charity thinks yet, it is sad *Amos* 5. 3. ' The city that went
' out by a thousand, shall leave an hundred,
' and that which went forth by an hundred
' shall leave ten to the house of Israel.
But I feare e're *Scotland* go through all these
Sives, the Ministers that are now counted
a thousand

a thousand shall be counted by ten in *Scot-*
land. In such a sifing time among the dis-
 ciples, there was one to betray Christ: But
 I fear eleven and many mo scots Ministers
 betray Christ, where one owns him: I fear
 our Scots Professors go through all these sives
 there shall scarce be twelve left, of as ma-
 ny as would cover the greatest mountain
 in the Nation: And these that go away he
 must part such, as seemed at first to be most
 for Christ, Read *John 6*. And see such vast
 multitudes following Christ, as cloathed
 the mountains, and a little shake in the sive
 of divye doctrine, cleanged the fields of
 the foul Carcases of them; v. 66. ' These
 ' are hard sayings, who can hear them,
 ' many therefore of the Disciples went back
 and walked no more with him: how many?
 Twelve, only ' And Jesus said to the twelve
 ' will ye also go away. Now who were
 these that went away? even such as pro-
 fessed much more than the twelve v. 15.
 these that would take Christ by force and
 make him a King, but the poor twelve sail-
 ed with lower Sails, and yet they stay when
 the others are away ty on them, and all
 their hast to make him a King! and turn
 Rebels

Rhels to Herod the one day, and not a single soul of them but ran to the Devil the next day. which minds us of what some forward people said to us, at the time of the first Out: Oht are you in your bed yet, and the Kick of God gone, and now it is be gone, they are gone with it; And I will tell you, e're Scotland go through these ten sives yet, many poor bodies will be found honest folk, that are not thought to be so: Some grains of precious wheat hide under a hudge heap of Chaff, and Blathrie, but stay till the Lord open his barn doors, and take these ten trying Sives in his hand and roll away the Reproach of Egypt, and set the Chaff to the wind, and it will appear that the first shall be last, and the last first yet, *Mat. 2. 15. 18.* ' When ' these that work wickedness are set up, & ' they that tempt God are exalted, then shall ye return, and discern between the righteous and the wicked, betwixt, them that feared the Lord, and them that fear him not. All appear to fear God now, but stay till God set up a Magistrate that shall be a Terrour to them that do well, and see whether the fear of God, or the fear of man have

have the day: for whatsoever fear is real it will beat out pretended fear, if the fear of God, be but an hypocritical pretence then, the fear of man will beat it out: But to descend to particulars I shall shew in these following steps what discoveries shall be made by these ten Sives in the Sifting times.

First, it will sift many out of their great possessions *John 6. 6c. 66.* ' These are hard sayings who can hear them? many of his Disciples went back, but never went forward again, many then will appear dross not gold, chaff not wheat, apostates not apostles: look man thou be right mettall, for God sets thee to the sive and to the wind, the fire and the furnace, the touch stone and the balance, it will not be what thou appears, but what thou shalt be after thou hast past the trival, so ne that held up the hand swearing to God the last Sabbath, may have up the hand swearing the contrary, e're they go through all these ten sives yet.

Secondly, before many Ministers and great Head-pieces go through all these ten sives, it will sift them out of their politicks and prudentials, and gifts of preaching yet, I fear many that shake their heads in the pulpet
with

with courage, and an elegant Tongue Sing
dun b yet, and God take the gifts from them
he hath already taken them from some two
or three in this same countrey Side, and this
is but an earnest of what shall be, before all
the play be plaid yet, these things are but
the beginnings of sorrow, the more God
shake and sift them out of their Politicks,
and prudenials, many learned Clerks at
their Assembly when this work began said
the prudent must keep silence at this time,
for it is an evil time, yea, but the faith-
ful cry the louder, and spare not the worse
the time be, the wise Clerks said we will
yield a step, we cannot state our sufferings
here and this will be our wisdom; But I
will tell you or all this play be plaid, the
Council of Achitophel will be turned to
foolishness yet, when it cometh once to that
with it 1st Cor. 1. 25. 26. ' Where is the
Scribe, or Minister? Where is the wiseman
Where is the disputer of this world? hath
not God chosen the foolish things of the
world, to confound the wise? I fear these that
brage so much of their wisdom like these
Jer. 18. 17. 18. ' Shall wisdom perish from
the wise, and council from the ancient
shall

shall find that wisdom indeed hath perished from the wise, and counsel from the ancient; They thought it a wise counsel to submit to sin, and take a backstep or two to shun suffering, what was this but to unlock the door? and set it up an inch, untill the enemy got in his hand, behold how ye close it again! You thought it your wisdom to fly in all haste cite, charge, discharge, excommunicate all that will preach the truth, and against your sins that this was the way to secure you: But it to yeild to sin, and persecute holiness, be wisdom then the Rabies of the Church of Israel were wise, when they consulted to kill Christ, lest the Romans should come and take away their place and Nation but counsel sealed here from the wise there to doing was the reason why the Romans did come, and both unchurch and un-nation them, no wisdom like that to keep Gods Commandments *Dan. 4. 6* No folly like that to break them, a long as we keep Gods Commandments we have wisdom enough to counterballance the greatest court politicians in the World, yea & much more too

Thirdly e're many go through all these fives yet, the greatest part shall be lined out

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of

of their excellent resolutions, vows and engagements, to stand by the interest of Christ; Peter and the Disciples had all resolved and promised *Mat. 26. 35.* ' Tho' all should forsake thee, yet will not I, likewise also said they all: And yet Peter denied him with an Oath, and *Mark 14. 50.* ' When the armed men came to apprehend him, then all the disciples forsook him and fled. It is easie resolving to go to communions, & promising to adhere closely to Christ. But a little more cumbersome when a company of rude soldiers comes cursing with cocked pistols, and drawn bayonets at your breasts, and if such a sifting time sifted the Apostles out of their former resolutions, tho' they repented again, and took up and renewed their former promises and resolutions, O what shall come of many duple hypocrite! who shall be sifted out of all former promises, and resolutions, that they resolve against, be upon your guard and get more strength than your own, otherwise a sifting time will sift the out of all thy resolutions, and promises ever thou made to God, for there is greater odds than ye are aware of betwixt your resolving time and your sifting time. Fourthly

Fourthly, before we go through all these ten sives, many will be sifted out of their firm faith, that it shall begin to waver, totter and fall about their ears: and that even out of some great fundamental truths of the Gospel: So were the two hundred disciples *Luke 24. 21.* like to be shaken out of their faith in Christ: We trusted say they that it had been he, which should have redeemed Israel, but we begin to doubt and question it now, I may say to many that thinks their faith as well sickered and bottomed, to abide a sifting time what Christ said to the disciples *John 16. 31. 32.* ' Do you now believe, verily I say unto you the time is coming, when ye shall all be scattered, and leave me alone, its a bonnie time a day, for you now to begin to believe, when I am just going to be parted from you, and O but ye be voggie, and think your selves well buckled, you now believe, but a shake or two in the sieve of trial, will make every one of you fly for it, and leave me alone for all that it is come to with the best of you yet, look it come not to that with it yet? that these that thinks themselves

flies surest, the fastest away, and leave Christ alone, ere you stand long in the wind among these ten trying sives, in Gods barn door: And if the righteous and best secured scarcely be saved, where shall the ungodly sinner, and self seeker appear? Whereaway in all the world will they go in the sifting time? I wonder much, yea rather wheraway will they not go? You will never get them in a fixed condition till once they be in hell, and there they will fettle, but never untill they be there.

Fifthly. Before ye go through all these ten sives yet, many honest body that hath a clear conscience to day woich is a sweet feast to them, will have their joy turned into heaviness: *Peter* poor man entred the tryal valiantly, and fought it with the sword and a clean conscience, but before twenty four hours, I might have said the half of them gead about, the man hath forsworn his Master, his comfort is gone; he goes out and weeps bitterly his head like to rive his heart like to burst out out at his broad side, in a very lamentable condition, like to be swallowed up, and brought to the grave with sorrow, in your covenanting days

days, ye were made exceeding glade with his Countenance, but in your sitting days you may come to that with it *La. 1. 2. 16* 'weep sore in the night and pour tears on your cheeks, because the comforter that should relieve your soul, is far removed from you, because of some miscarriages in the tryal, crying my hope and my strength is perished from the Lord, will he be gracious no more, seals his promise for ever, hath he shut up his tender mercies in his wrath, hark O empty professor painted sepulchre may the best blessed godue be thus sifted out of their comfort, what then shall come of thee? thou shall be sifted out of heaven, and happiness, and may be some of you drowned in the black gulph of despair like Spira,, who in the sitting time denied the truth, and dyed in despair, a sin against the remedy, alas who can live when God doth these things.

The Fourth Thing, is, to give some Reasons why the Lord Sifts his professing People. 1. To prevent their Sin: *Jer. 48. 11.* 'Moab hath been at ease from his youth, he hath not been poured from vessel to vessel, therefore his feast remained in him, and

and his scent is not changed. Because the wicked have no changes, therefore they fear not God. When *Israel* was in an afflicted condition, *Deut.* 32. 10. 16. It is said the Lord alone did lead him, and there was no strange God with him; but when he came to a settled condition, then he waxed fat and kicked and forsake the God that made him.

2. To chasten and correct for Sin, *Jer.* 30. 11. ' I will correct thee in measure, and I ' will not leave thee altogether unpunished.

3. To cleanse from Sin, *Isa.* 27. 8. 9. He ' stayeth his rough wind in the day of his East ' Wind, by this therefore shall the Iniquity ' of Jacob be purged, and this is all the fruit to take away his Sin.

4. To discover the reality of Grace in some doubting Persons, that thought they would fall away if ever a sifting time came, they were so feared to own Christs cause at the beginning, that they stealed secretly about the work, when none saw them, like *Nicodemus*, *John* 3. who came to Christ by Night, but yet when the Sifting time came, he owned Christ on the Cross, took him down and Buried him, when there was none to own him, *John* 16. 38. 39.

5. To make them long and prepare for

Glory, where the trying Sive shall be laid aside, & they shall sweetly sing, tho' Men have ride over our Head, & tho' we have passed thro' many tryals, both Fire and Water, yet thou hast brought us to a weal thy place.

6. To discover those secret Sins, that lurked in the Hearts of many of them, as *Peter* his sinfull fear that he never Dreamed of before the tryal came: the best Saint ere he go through these Sives will see all was not Gold that glittered with him.

7. To purge out the Wicked from amongst the Godly, the Lord sends Sword and War, and sets all through other for that end, I will sift the House of *Israel* as Corn is sifted in a Sive, and the Sinners of my People shall die by the Sword, who say the evil shall not overtake nor prevent them, they take all Lowns gates both to evite trouble themselves, and to bring trouble on the People of GOD: Thus he sifted *Israel*, and *Pharaoh*, through the Waves of the Red Sea: So *Mordicai* and the *Israelites* were sifted amongst the *Babylonians*, to the ruine of their Enemies. *Rev.* 19. 19 The Beast and the Kings of the Earth are gathered together against Christ and his People, to their own destruction, and the Beast was taken: When

the Godly are like to Roate amongst Bings of Hypocrites, Wheat amongst Chaff; then the Lord takes the Sive of Tryal, and lets all to the Wind together, and makes a separation; then many Godly that were hid and appeared nothing, and were dispised of the Proud, are found to stand out the Tryal, and hold fast every hoofe of the Truth, be the Danger what it will, & many that seemed good wheat, appears now to be nothing but Tares: *Alice!* who can live when God doth this.

We come now to the Application; May the Church lay her Account with Sifting and Trying times, then try whether ye belong to God, and the Sive be in his Hand, or whether ye belong to Satan and the Lord hath left thee to be Sifted of him, and you may know it thus; Satan sifts out all that looked like good; did thou look fair upon it with a splendid Profession, Satan will sift away that, and thou will lay it aside, and thou that professed Christ head of the Church, with that Multitude that cryed Hosanna to the Son of *David*, blessed is the King that cometh in the Name of the Lord, in the Gospel Day; but the next day the Rough Wind riseth, and Satan says I have

I have got the Sive now, I will try what sort of Mettal yon clamorous Youths are of, and or ever Satan had given them Two or Three shakes through other, their Profession disappears, their Voice is altered, and their hidden Malice at Christ appeareth, and the whole Fields are deafned with the Din, and Hellish noise, yabble, yabbling, and bellowing out, Crucify him, Crucify him, Satan hath win about with them now. 2. those that belong to Satan when the Sive is put in his Hand, he sifts out of them, that which appeared faithfulness, in Corrupt hearted Ministers, so *Judas* Preached well, and seemed a Faithful Apostle, as long as the Play was fair, but up gets Satan the Sive and says, I shall know in a little what for a Boy yon Minister is, and so Satan tosses him up and down betwixt Faithfulness in the Apostleship, and Thirty Pieces of Silver, and then the Thief, the greedy Thief, grips the Bag fast in his Oxter, and runs and and sells Christ, and the Apostleship too, to the Chief Priests, as many Covetous Ministers, they must either sell Presbytry to Prelats for the World, or else be Faithfull Ministers and take their hazard of loosing the World, and then you shall have a brave account of many of them, priggging with the Prelats, about the price of Religion, we will give so much of our Religion, and swear so much of our

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Ministry over to you, my Lords, for the Steepends, but prig as they please, they are resolved to make the Bargain, but as secretly as they can, for fear of scaring the Country People, and to ratify the old Seal of Religion with a new Oath, that they call much Bonnier then the old, sy upon the jouncing Lowns, for, for as bonny as their new Oath is, its but the old wrinkled Whore in Paint, and Busk up with a new Suit to deceive thee more. 3. These that belong to Satan when the Sive is put in his Hand to sift them; he sifts out all that appeared good in their Practice, and sets them to commit the Country Wickedness, so did he order *Judas*, *Judas* had gone once in a day many a Foot to hear Christ Preach, but now the sifting Time is come, and *Judas* practice is altered and he goes on the Head of a Band of armed Men, to apprehend Christ, and *Judas* once an Apostle of Christ, now it is *Judas* the Guide of them that took Jesus. We have experience of this sort of Work, many that heard us Preach the Gospel before they fell, have since had an hand in sending arm'd Men to apprehend us, but ay the more Satan sifts his Slaves, the worse they grow, like *Abaz*, 2 Chron. XVIII. 28. *In the Time of his Affliction he sinned yet the more*: This is that King *Abaz*, that Monster of Nature, that when he should have mended in Time of Trouble, he grew the worse: I think if
this

sisting Time continue a little, we shall grow worse by degrees, untill we be sifted out of Reformation, Name and Thing, when this Trouble comes quite this Truth, and when that Affliction comes quite the other Truth, untill all the Truths be quite, that stands as a March betwixt us and Popery and Prelacy, that may soon be done.

But on the other Hand when the Lord sifts his People, and keeps the Sive in his own Hand the more the Person is sifted, the better it grows, it stands now on the Frountire-Truths, in time of a fear'd Invasion, and thinks now lose one lose all, let the Frountires once be surrendered, and the Kingdom is gone, they run the faster to the Fort, the stronger that the Incurfion of the Enemy be, Jude 3. *They contend earnestly for the Truth, as one contending for his Life above his Strength, and in Agonie, as the Greek Imports, and instead of loosing they gain, Psal. CXIX. 71. It is good for me that I was afflicted, for before I was afflicted I went astray, but now I have learned to keep thy Laws.* Satan sifts out all that appears good, and keeps the worst, but the Lord sifts out that which is Evil and preserveth the Good.

Use. 2. May we look for sifting and trying Times, then be not secure, but make Preparation that ye may be able to stand in the Day of Evil, I shall first shew you that there are many

sad Signs and Tokens of a Sifting Time coming. Second, give some Direction what to do, in order to be able to abide the Tryal. Third, give some Motives to press you to Preparation.

The 1st Sign of sifting Times coming is unfruitfulness, what Fruits of Holiness in Heart? what Reformation in the Conversation? What Reformation? and righting of what is wrong in the Church, what renewing of our broken Covenant, or what paying of our Vows to God, Luke XIII. 7. *These Three Years have I come seeking Fruit on this Tree and found none, cut it down, why Cumberth it the Ground?* 2^d. Not only are we Barren but bear evil Fruit, stark Poyson, Deut. XXXII. 32. *For their Wine is the Wine of Sodom, of the Field of Gommorah, their Grapes are Grapes of Gall, and their Clusters are bitter, what horrid Cursing, Swearing, Blasphemies, Adultries, Perjuries, Apostacy, Malice at the Ways and People of GOD; says there are sad Days coming, shall I not visit for these Things saith the Lord, shall not my Soul be avenged on such a Nation as this, Isa. V. 4, 5. It brought forth wild Grapes, therefore it shall be eaten up and troden down.* 3. The Lamentable Division occasioned by Oaths, and Practices contrary to the Gospel, Isa. IX. 21. *Ephraim against Manasseh, and Manasseh against Ephraim, and both against Judah, and the Lord's Anger not turned away,*
but

but his Hand stretched out still, Every Knave casting out among themselves, but all agreeing against these with whom any honesty appeareth, like the sad discord betwixt the Herdmen of *Abraham*, and the Herdmen of *Lot*, when the *Canaanite* was in the Land, and when *Israel* divided in three Factions in *Jerusalem*, the *Romans* got thereby the advantage and Destroyed them. 4. Our surrendering our Church Government, with an Oath to that very Corrupt Church of *England*, who differs little from Popery, unless in their putting away Pictures of Saints yet Worshiping them retaining almost all the Popish Riest, Ceremonies, Superstitious Days, having Popish Liturgies with very little amendment, also the Popish, Surplice Mitter, Cape, and Altars, worshipping Breaden God's, &c. 5th, The Wind is alreadie rising, and the Barn Doors cast open, by the Lamentable Tolleration, the Winds of Erronious blowing, and we are all like to be blinded with the Stour of the Hudge Chaf, that is flying away with the Wind, to all Airths and Points of the Compass: and back again, and to and fro, Psal. 1. *The wicked are going now like the Chaff, driven to and fro with the Wind,* that changeth their Religion as often as the Moon. 6. The Persecuting Spirit appearing among fallen Ministers, and some of their Adherants misrepresenting the Godly, to the Magistrate, this says the Lord is to bring a Sword on the Land

Land, at least threatens to do it, if we be not amended, which shall avenge the Quarrel of his Covenant, Lev. XXVI. 25. 7^{thly}, The injury done to the Wheat by the Chaff, a continual pressing, and beguiling of Poor well meaning People, by these that are fallen, to draw them back with them, says the Lord, will set them to the Wind and make a Separation.

Now you see great evidences of a sifting Time.. The 2^d thing is to give you some Advices, how to carry and order to prepare for the Tryal. *First*, Get Grace and the reality of it, for although a Person shall be sifted out of all Counterfit Grace, and true Grace yet a fore shake, yet true Grace shall never totally and finally fail, the least grain of true Grace shall not fall to the Ground. *Judas* Counterfit Grace went quite off, but *Peter's* real Grace tho' shaken yet remained, Luke XXII. 31, *Satan have sought to have thee Simon to sift thee as Wheat, but I have prayed for thee that thy Faith fail not.* Faith is a Victorious Grace, which puts to flight the Armies of the *Aliens*, and it is the want of believing what we profess, and the want of believing what we Preach, and in that Christ, whom we Preach, that makes us fly before the Armies of the *Aliens*. *Secondly*, Get real love to Christ and his Interest, let love be without Diffimulation, love him for himself, not for his Gifts, his Word for its Purity, and then

then no fear, Cant. VIII. 6. 7. *Many Waters cannot quench Love, neither can the Floods drown it, if your Love to the World be real, and only love in appearance to Christ, thou wilt let Christ go and hold the World, hard in a sisting Time.* 3dly, Get thy self sheltered in the Protection Chambers of the Attributes, and Promises of God, Isa. 26. 20. *Come my People enter thou into thy Chambers, and hide thy self untill the Indignation be overpast, come by Repentance Faith and Obedience to the commandments, keep an uninterrupted course of Obedience, and God's Protection shall be perpetual, Psal. 103. God's Mercies never end to them that fear him, that keep his Covenant and his Testimonies, Isa. XLI. 10. yea I will help thee.* 4. Get Christ to be surety for thee. Psal. CXIX. 122. *Pray Lord be surety for thy Servant for good that I fall not to the Ground in the sisting Times.* 5. Labour to keep Conscience clear, this supported Paul., when sisted before his Judge, Acts, XXIII. 1. *Men and Brethren I have lived in a good Conscience, and in all good Conscience, and in all good Conscience, yea in all good Conscience before God to this Day, they may Condemn but God and the Conscience sweetly Justify.* 6. Get the fear of Man rooted out of thy Heart, and the fear of God planted in it; Isa. VIII. 12, 13. *Fear not their Fear but Sanctify the Lord of Hosts and let him be your Fear,*
and

and he shall be to you a Sanctuary, for the fear of Man will make you fall in the Snare, and make Men destroy themselves to escape that trouble, that may be they would never have met with, and although they had, would have been for their good. 7. Get the Heart loosed from the World, what made Judas fall, and Demas forsake God, but the World. 2 Tim. IV. 10. Demas hath forsaken us having loved the present World, and Judas says, What will you give me and I will betray him to you? If you give me the World I will sell you my Part of Heaven and the Saviour, but I will not do it, except I get the World, I need never bid you stand in a sifting Time, except first your Hearts be loosed from the World. 8thly, Live within sight of an Invisible God, Heb. XI 27. He endured seeing him that is Invisible, see what he is in himself, and what he is to you? and what he hath been to you formerly, Psal. XLII. 6. My God my Soul is cast down in me, but I will remember thee from the Land, of Jordan, and the Hill Misar, where formerly I experienced thy help, Mal. I. Provide for a sifting Time, for if you fall there, all your Prayers, Fearing, Covenanting, Communicating are lost and your own Souls and altogether. Ez XXXIII. 17. All your Righteousness that you have done, shall not be remembered, but for the Sin you have committed ye shall die: as Gideon's one Bastard destroyed his Seventy Sons. 2.

If thou hast made diligent Preparation, tho' thou be fore shaken, yet thou shall recover again, Psal. XCIV. 18. *When I said my Foot slippeth then thy Mercy held me up, Peter* tho' fore shaken, yet being before hand provided of Grace, and a God; recovered again his Faith did not totaly and finally fall, and then tho' the Lord sift the House of *Scotland*, as Corn is sifted in a Sive the least Believer shall not be lost, nor the least Grain of true Grace fall to the Ground.

Now the God of all Grace prepare you for sifting Times, stablish strengthen and comfort you, and to his Name be Praise.



F I N I S.



ERRATA.

READER Correct the following Errors:
 In the Epistle Dedicatory, Page 7.
 Line 18. for Pope Read Pipe. p. 18. 1. 3. for
 see r. saw. p. 18. 1. 7: for refuse it r. it would
 have been no Violation of your Conscience
 to refuse it. p. 25. 1. 23. for one r. gone. p.
 28. 1. 22. for Points r. Prints.
 In the Epistle to the Reader and the Book. p.
 14. 1. 3. for are r. are. p. 16. 1. 3. for Lord r. Land.
 p. 21. 1. 27. dele for, p. 22. 1. 23. for Jerminis r.
 Terminis p. 35. 1. 15. for Religous r. Righte-
 ous. p. 46. 1. 17. for Christ r. Christs. p. 6.
 10. for well r. will. p. 72. 1. 6. for Aristotl
 o the or Cartheffus, r. Aristotle or Carthea-
 s. p. 85. 1. 26. for athrones r. Thrones. I
 oi: 1. 14. for Day r. Days. p. 107. 1. 23. fo
 7as, r. byafs. p. 144. 1. 19. for Dils. Die.
 5. 1. 1. for Manwel r. Imantiel.

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